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THE PREM SAGUR.

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CHAPTER I.

Now is the commencement of the history, at the end of the great war of the descendants of Bharut, when Shree Krishna disappeared, Pandoo being greatly grieved went to the Himalaya to undergo dissolution; and the Raja Pureechit having conquered all countries, began to rule with justice. Some day afterwards, the Raja Pureechit was out hunting, when he saw a bullock and a cow running towards him, in pursuit of whom a Soodru with a wooden pestle in his hand was coming along and striking them. When they came near, the Raja grieved and enraged called out to the Soodru, who our father's lain who thou art, that knowingly beatest a became red, gush-
do you suppose Urjoon to be far of d, being enraged
observe his ordinances! Hear me, in Rajas have been
doo, you will not find any such perso ealth, they have
sence any one will be permitted to vex him. I will now pro-
this, the Raja took his sword in saw the snake, he shall die
on seeing this, stood still with this." Having thus spoken
of men,) having called the water of the Koushkee river
enquired of them, explain nd pronounced a curse on the
gods or Brahmins, and snake would bite him on the
Speak without fear,
of afflicting pronounced this curse on the Raja, he came
On hear and took the snake from his neck, and
"O to say to him, "Father, be of good cheer, I have
pronounced a curse on him, who throw the dead snake
in your neck." On hearing this, Lomus the saint, awaking from his meditation, opening his eyes and deeply considering in his mind his son's speech, said to him, "O son! what is this thou hast done, why have you pronounced a curse on the Raja, under whose government we lived at ease; not a bird, nor a beast even was afflicted. So just was the government, that the lion and cow dwelt under it without altercation. O son! what mattered it, if he, in whose country we lived, threw a dead

revenge upon me; how shall I escape ... grieved and sin; why have I not been deprived to-day of my wealth, family, wives and kingdom I know not in what birth, this injustice of my having vexed a Brahmin will be effaced.

Whilst the Raja Pureechit was drowned in this sea of unfathomable reflection, some boys engaged in play come to the place where Lomus, a chief of the saints, was, they were astonished, at seeing a dead snake on his neck, and being frightened, began to say to each other, "Brother, let some one go and tell his son of this, who is playing with the saints' children in the grove on the bank of the river Koushkee." One of the boys hearing this ran to where Shringee the saint was playing with the saints' children. The boy said to Shringee. "Brother, why are you playing here; some devil has thrown a dead black snake on your father's neck and gone off?"

On hearing this, Shringee's eyes became red, gushing his teeth, he began to tremble; and, being enraged to say—"In the Black Age proud Rajas have been produced from "the intoxication of wealth. they have become blind and inflicters of pain. I will now pronounce a curse on him, who threw the snake, he shall die on the seventh day from this." Having thus spoken Shringee the saint took the water of the Koushkee river in the palm of his hand, and pronounced a curse on the Raja Pureechit, that the snake would bite him on the seventh day.

Having pronounced this curse on the Raja, he came to his father and took the snake from his neck, and began to say to him, "Father, be of good cheer, I have pronounced a curse on him, who throw the dead snake on your neck." On hearing this, Lomus the saint, awaking from his meditation, opening his eyes and deeply considering in his mind his son's speech, said to him, "O son! what is this thou hast done, why have you pronounced a curse on the Raja, under whose government we lived at ease; not a bird, nor a beast even was afflicted. So just was the government, that the lion and cow dwelt under it without altercation. O son! what mattered it, if he, in whose country we lived, threw a dead

... in sport, why did you curse him, and ... so heavy a curse for a slight fault? You have been guilty of a great crime, and neglect to think of what you were doing—you have abandoned good, and embraced evil. It is necessary for a good man to cultivate amiable dispositions; not to say anything himself, to hear what other say, and imitate the good qualities, and avoid the bad qualities of all."

Saying this, Lomus the saint called one of his pupils, and told him to go and tell the Raja Pureechit, that Shringee had pronounced a curse on him; good men will impute blame to Shringee for what he has done, but the Raja on receiving this message will be on his guard. In obedience to the words of his spiritual preceptor, the pupil came to the place where the Raja was sitting in meditation, and said to him on his arrival—"Shringee the saint has pronounced this curse on you, that the snake shall bite you on the seventh day—do you now arrange so that you may escape from the noose of fate." On hearing this, the Raja stood up with delight, and joining his hands together began to say, "The saint has done me a great kindness in pronouncing a curse, because I had fallen into the boundless thoughted sea of delusion, from which he has released me."

When the disciple of the sage departed, the Raja performed penance by abandoning all the pleasure of the world, and having sent for Junmenjye and made over his throne to him, said, "O son! cherish the cow and the Brahmin, and give contentment to the subject." Saying this, he went into the female apartments; the women on seeing him were all sad; his wives (the Ranees) on beholding him fell weeping at his feet, and exclaimed, "O great king! we weak creatures will not be able to endure separation from you; for which reason it is better that we should give up our lives with yours." The Raja said in reply, "It is right for a woman to act in such a way, that the character and dignity of her husband may be maintained, and not to throw any obstacle in the way of an excellent work."

Having said this, and having abandoned relatives, kindred, and all private and public wealth, he went and sat down on the shore of the Ganges to perform penance;

whoever heard of the circumstance was much grieved and distressed, and shed tears.

When the sages heard that the Raja Pureechit had gone to the bank of the Ganges to die, in consequence of Shringee's curse, Byas, Basist, Bhurdooaj, Kalyayun, Purasur, Narad, Biswamittur, Bamdeo, Jumdugun and eighty-eight thousand sages came, and sat down in rows, and thinking upon their Shastras began to explain various kinds of religious observances to the Raja. In the meantime, having seen the Raja's faith, Shree Shookdeo Jee came also, with a book under his arm, and naked. On seeing him, all the sages rose up, and the Raja Pureechit rising up in a supplicating posture, and making an obeisance began to say, "O abode of compassion, you have shown great mercy in remembering me at this time."

When the Raja had thus spoken, Shookdeo the sage also sat down, when the Raja said to the sages, "O great kings! Shookdeo Jee is the son of Byas Jee, and the grandson of Purasur Jee, on seeing whom you, who are saints of high rank, rose up, which I do not think right: explain the reason of this, that the doubts of my mind may be dissipated."

Purasur the sage said, "Raja! all of us saints, however "high in degree, are inferior in understanding to Shook, and, therefore, we have all treated him with such respect; some "in this hope, that he is the Saviour of the saved, because from the time of his birth he has spent his life in sadness in the desert; and Raja! all your great excellencies have been increased by the coming of Sookhdeo Jee. This will be pronounced the greatest and best of religious and virtuous acts, (Dhurum) by means of which having been freed from life and death, you will cross over the sea of the world." On hearing this, Raja Pureechit having prostrated himself before Sookhdeo Jee, said, "O great king! explain the duties of religion to me; how shall I escape from the noose of fate, what shall I do in seven days? My impiety has been very great, how shall I cross over the sea of the world?"

Shree Shookdeo Jee replied, "Raja! do not think the time short, as release can be obtained by religious meditation for an hour, just in the same way that Narad the sage imparted understanding to the Raja Ruktangool,

and he obtained release in two hours; seven days, are quite sufficient time for you; if you will meditate attentively, you will understand all; what the body is, whose abode it is, and who manifests light in it."

On hearing this the Raja enquired with great delight "O great, king! which is the most excellent Dhurum, kindly explain to me." Shookdeo Jee said, "The Vishnu Dhurum is the greatest amongst the Dhurums, and the Shree Bhagwut amongst the Poorans; wherever the worshippers of Vishnu recite this history, there all religious observances, and pilgrimages will come together: Among all the Poorans, there is none equal to the Bhagwut, for which reason I will recite to you nine parts of the great Pooran, in which Byas the sage has instructed me; listen with faith and joy." Upon this the Raja Pureechit began to listen with pleasure, and Shookdeo Jee according to his promise to recite.

When the sage had recited nine parts of the history, the Raja said, "Kind to the poor! have the goodness now to explain to me the history of the descent upon earth of Shree Krishna, because he is our supporter and the object of worship of our family." Shookdeo Jee said, "You have conferred great pleasure on me in asking for this account; I shall most joyfully relate it. In the family of Yadoo the first "Raja was named Bhugwan, whose son was Prithikoo, and Prithikoo's son was Bidooruth, Bidooruth's son was Soorsen, who, having conquered nine divisions of the earth, obtained celebrity Bidooruth's wife's name was Mirkya, who had ten sons and five daughters; the eldest son was Basoodeo in whose wife's eighth pregnancy Shree Krishna Chundjee was born. When Basoodeo Jee was born, the gods had musical rejoicings in the heavens."

"And amongst the five daughters of Soorsen, Koontee was the eldest, who married Pandoo, whose story has been sung in the Mahabharut; and Basoodeo Jee married first Rohnee, the daughter of Raja Rohun, and afterwards seventeen other wives. After he had married eighteen times, he married at Muttra, Dewukee, the sister of Kuns, upon which there was a voice from heaven, that in the eighth pregnancy of this girl the destroyer of Kuns shall be born. On hearing this, Kuns had his sister and her

husband shut up in a house, and Shree Krishna was born there." On hearing thus much of the story, the Raja Pureechit said, "O great king! how was Kuns born, who conferred a great blessing upon him, and in what manner was Krishna brought into the world, and how did he arrive in Gokool, please explain these circumstances to me." Shree Shookdeo Jee said, "There was Raja of Muttra named Ahuk, who had two sons, one named Dewak, the other Oogursen. After some time Oogursen became Raja who had only one wife, named Paourekha, very beautiful and chaste, and at all times obedient to the commands of her husband. One day she had the menses, and by permission of her husband had gone out on a party of pleasure to the jungle, in company with her female attendant, thereon trees of many kinds, all sorts of flowers were blossoming; a cool gentle breeze filled with perfume was blowing, cuckoos, pigeons, parrots and peacocks were pouring forth sweet and pleasing notes, and on one side under a hill, the Jumna was flowing apart. The Ranee, on viewing this scene, descended from her car, and whilst walking alone, suddenly lost her way. By accident, a demon named Dromullik, came there, and remained gazing in astonishment at her youth, and beautiful appearance; and he began to say to himself, I must have connexion with her. Having resolved upon this, and immediately assuming the form of the Raja Oogursen, he went into the presence of the Ranee, and said to her, embrace me. The Ranee replied, "O great king! it is not right to indulge in amatory pleasures in the day-time, because by so doing the good and religious qualities of the mind are destroyed. What are you not aware of this, that you have thought of such a vicious act?"

When Paourekha had thus spoken, Dromullik having seized the Ranee by the hand drew her towards him, and accomplished what he wished. After he had connexion with the Ranee through the artifice of the disguise, he assumed his own proper form; upon which, the Ranee, being exceedingly grieved and afflicted, exclaimed, "O unjust, vile sinner! what tyranny have you committed in destroying my virtue! there is a curse on your father, mother and spiritual preceptor in thus having formed your understanding. Why was not thy mother barren,

rather than produce a son like thee? O devil! all men, who destroy the virtue of women, fall into hell in each successive birth." Dromullik said, "Ranee, do not curse me, for I have given you the fruit of my excellence: seeing, your womb closed, I suffered great anxiety of mind, which is now gone: from to-day there is a hope of your pregnancy, and you shall have a son in the tenth month: "and from the good properties of my body, thy son having conquered the nine divisions of the earth shall be a king, and shall fight with Krishna. My first name was Kalnem: then I had an encounter with Billoo: in my present birth I am called Dromullik; I have given thee a son, dismiss all anxiety from thy mind."

After having thus spoken, when Kalnem had gone away, the Ranee was restored on reflection to patience of mind.

"Whatever our fate may be, our understanding will be fashioned in accordance with it. What is to be, will dwell in the mind, all memory and conciousness will vanish.

In the meanwhile, or after this, all the female attendants came up, and on seeing the Ranee's ornaments in disorder, one attendant said, "Where have you been delayed so long, and what has happened to you?"

Paourekha replied, "You left me, O attendants! alone in the forest—a monkey came and gave me great annoyance, from fear of which I am even now trembling." On hearing this, all the attendants were alarmed and seating the Ranee immediately on her ruth, brought her home.

When ten months were completed, a son was born, at which time a violent tempest occurred, the earth began to quake, it became so dark, that day was turned into night, stars began to fall broken in fragments, the clouds to thunder, and the lightning to crack.

In this manner, on the thirteenth of the light part of the month Magh, on a Thursday, Kuns was born, on which occasion the Raja Oogursen being delighted and having sent for all the musicians of the city, caused musical entertainments to be given, and he also sent for all the Brahmins, pundits and astrologers and treated

them with very great respect and dignity. On their arrival, the Raja offered them seats, after receiving them with great civility. After this, the astrologers having fixed up on the lucky moment, and division of time, said to the Raja, "O lord of the earth! this child, named Kuns, who has been born in your family, shall be very powerful, and shall reign, associating devils with him, and having caused affliction to the gods, and the worshippers of Vishnu, after having obtained your kingdom he shall die suddenly by the hand of Huri."

Having told so much of the history, Shookdeo, the sage, said to Raja Pureechit, Raja! I will now tell you the history of Dewuk, the brother of Oogursen, who had four sons and six daughters, which six he gave in marriage to Basoodeo; the seventh was Dewukee, in consequence of whose birth, the gods were delighted; and Oogursen also had ten sons, the eldest of whom was Kuns.

From the time of his birth he was in the habit of going into the city and violently seizing little children, and putting them to death after having shut them up in caves in the hills. Those who were grown up he got upon their chests, and strangled them. No one could escape from this calamity, every one concealed his children, the subjects said, this Kuns is a devil, he does not belong to the family of Oogursen. Some great sinner has been born, who has brought affliction on the whole city.

On hearing this, Oogursen sent for him, and entered into many explanations with him regarding his conduct, but Kuns paid no attention to what he said! Upon this, being grieved and distressed, Oogursen said, "Why was I not without sons rather than have such a son as this?"

It is said, that when a degenerate son is born in a family, good name and character depart. When Kuns was eight years old, he made an attack upon the Magudh country: the Raja of that country, Jurasindhoo, was very powerful, with whom Kuns contended; and Jurasindhoo acknowledged the power of Kuns, and treating him with great deference as his superior, gave him two daughters in marriage, whom Kuns brought with him to Muthra, and began to increase his enmity against Oogursen. One day he said in a fit of rage to his father, "give up calling

on the name of Ram, and offer up your secret prayers to Mahadeo"—*the father replied.* "Ram is my lord and the dispeller of my griefs; if I do not worship him, how shall I as a sinful man cross over the sea of the world." Hearing this Kuns was enraged, and having seized his father, took possession of the whole government and issued a proclamation in the city, that no one should be allowed to offer up sacrifice or gifts, or say prayers, or call upon the name of Ram. Such great tyranny prevailed, that the cow and Brahmin, and the worshipper of Vishnu began to suffer affliction, and the earth to perish from excessive burdens. When Kuns had taken possession of the government of all the Rajas, he went one day with his army to attack the Raja Indra. Upon this occasion, a minister said, to him, "O great king! the country of Indra cannot be obtained without prayer and devotion; do not be proud on account of your strength—consider how their pride brought Rawan and Koombhkurun to such destruction, that not one of their family has been left."

Having narrated so much of the history, Shookdeo Jee said to the Raja Pureechit, O Raja! when this excessive tyranny was exercised upon the earth, she (the earth) assumed the form of a cow, and went lowing into the country of the gods—and having gone to Indra's court, bowing her head, she told all her troubles. "O great king! evil spirits have begun to commit great crimes in the world, from dread of whom Religion and Justice have departed—and if I receive your orders, I will abandon the world, and descend to the regions below." On hearing this Indra, accompanied by all the gods, went to Bruhma. Bruhma having heard what they said took them all to Mahadeo, who, having heard the circumstances, went accompanied by all the gods to the place, where Narayan was sleeping in a sea of milk. Knowing him to be asleep, Bruhma, Roodra, Indra and all the gods stood up with their hands in a supplicating posture, and making obeisances began to sing the praises of the Vedas. O great and powerfull king! who can describe thy greatness? in the form of a fish you rescued the drowning Vedas, in the shape of a tortoise you supported a hill on your back, being transformed

into a boar, you placed the earth upon one of your tusks; in the form of a dwarf, you circumvented the Raja Bul; descending on the earth as Purusram, and having destroyed the Chutrees, you gave the earth to Kusyap, the sage; descending on the earth as Ram, you destroyed the great demon, Rawun: and whenever devils afflict your worshippers, you come to their assistance, O Lord! the earth much distressed by the tyranny of Kuns, is calling out to thee—be pleased to take her case quickly into consideration, and having destroyed all demons, give pleasure to the good.

The gods continued thus singing the excellencies of Narayan, when there was a voice from Heaven—Brumha explained to all the gods, that the voice they had just heard instructed them all, both gods and goddesses to go to Brujmundal, and to be born in the city of Muttra: hearafter Vishnu, assuming four shapes, will descend upon the earth in the house of Basoodeo, and the womb of Dewukee, and by his childish sports will give pleasure to Nund and Jusodha. When Bruhma had given this explanation, the gods, sages, heavenly musicians and singers were all, together with wives, born upon the earth, and came to Brujmundul; they called themselves of the family of Judoo, and cowherds, and the female guardians of four Vedas went to Bruhma, and said,—"We too will descend upon the earth as cowherdesses, and attend upon Basoodeo." Saying this, they also come to Brij, and called themselves cowherdesses. When all the gods had arrived at Muthra, Vishnu began to meditate in the sea of milk, that Luchmun should first be Bulram, afterwards he (Vishnu) should be named Basoodeo; Bhurat should be Purdomn; Suttroohun should be Anooroodha and Seeta should descend on the earth as Rookminee.

CHAPTER II.

Having narrated so much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! Kuns continued to rule tyrannically in Muthra, and Oogursen to be afflicted with many griefs. When (Dewukee) the daughter of Dewuk, Kuns' uncle, was fit for marriage, Dewuk went to Kuns, and asked him to whom she should be given in marriage; he replied, give her to Basoodeo

the son of Soorsen. On hearing this, Dewuk having sent for a Brahmin, and having fixed upon a fortunate time, sent the nuptial gifts to Soorsen's house; and Soorsen also having formed a marriage procession with great splendour, and taking with him Rajas of all countries, came to Basoodeo's marriage. Having heard of the arrival of the marriage procession near the city, Oogursen, Dewuk and Kuns, taking their armies with them, and advancing to meet it brought the procession with them into the city. Having advanced to meet the bridegroom with the greatest respect, they appointed a place in the bride's house for the reception of him and his attendants; having entertained all who composed the marriage procession, they seated them in a hall, erected for the occasion, and adorned with flowers; and Kuns gave away Dewukee to Basoodeo in the manner prescribed by the Vedas, and bestowed a dowry of fifteen thousand horses, four thousand elephants, eighteen hundred ruths or cars, numerous male and female servants, and golden dishes or trays, filled with dresses ornamented with jewals without number; and Kuns gave jewelled dresses also to all who composed the marriage procession. After this, all assembled to escort the procession to Basoodeo's house, upon which there was a voice from heaven, saying, "O Kuns, the eighth son of her whom you are escorting shall be your destruction, you shall die by his hand."

On hearing this, Kuns trembled with fear, and being enraged, seizing Dewukee by the hairs, he dragged her from her ruth: snatching a sword, he began to say, gnashing his teeth, "The tree which is plucked up by the roots will not produce blossoms and fruits; I will now put her to death, and reign without fear."

On hearing and seeing what had happened, Basoodeo began to say to himself, "This fool has given pain, he does not distinguish between good and evil; if I should show rage now, the business in hand would be ruined; wherefore, it is better in the present instance to forgive; it is said, that, "when an enemy draws a sword a virtuous man will strive to soothe him; the fool on coming to his senses will regret his conduct, just as fire is put out by water."

Reflecting thus, Basoodeo went into the presence of Kuns, and joining his hands in a supplicating manner, and speaking submissively began to say.—"O lord of the earth! there is no one in the world so powerful as you, and all men live under your shadow; being so great a hero, it is very improper that you should raise your sword against a woman, and it is a great crime to kill a sister—men will be guilty of injustice, if they know that they will never die: this is the custom of the world, we are born in one place, and die in another: a man may cherish his body by doing good or evil in ten million different ways, but his body will never be at his own disposal: wealth, poverty, royal power will be of no use; for this reason, be pleased to listen to what I say, and release your poor, weak sister."

On hearing this, Kuns, looking upon his sister as the instrument of his death, was alarmed and became more enraged. Upon this Basoodeo thought within himself. "This sinner, with the mind of a devil, is obstinately determined to follow out his own plans; we must take measure, by which Dewukee may be rescued from his hands." Reflecting thus, he began to say to himself, "I will save Dewukee by saying to Kuns, that I will give him every son of her's, that is born; who has seen the future, where may not be a child, or this devil may die? The present crisis is before us, we can take measures for the future hereafter."

Having resolved upon this, Basoodeo said to Kuns, "O great king! your death shall not be caused by the hand of any son of her's, because I have determine that I will bring and deliver over to you all the sons she, Dewukee, may have: this I promise you." When Basoodeo had thus spoken, Kuns consented to what he had proposed, and releasing Dewukee, began to say, "O Basoodeo! you have thought well in saying me from the commission of so great a crime;" saying this Kuns dismissed him, and himself returned home.

After dwelling some days in Muthra, when Dewukee had her first son, Basoodeo took it, and weeping placed it before Kuns; on seeing the infant, Kuns exclaimed, "Basoodeo! you are very true to your word; I have had reason to know this to-day, because you have not deceived

me; sacrificing all your affections, you have brought and given your child to me, I have no fear from it; I therefore give the child back to you." Hearing this, Basoodeo took the child, and making a salutation to Kuns, returned home.

And at that time Narud Jee, the sage, went to Kuns and said, "Raja! why have you given the infant back. Do you not know that all the gods have been born, and come to Bruj to serve Basoodeo; and in the eighth pregnancy of Dewukee, Shree Krishna being born, and having put all devils to death, will remove all the burthens of the world?" Saying this, Narud Jee drew eight lines, and counted them: when in eight counting, each in turn was the eighth Kuns being alarmed sent for Basoodeo and the child. Narud, the sage, departed, after having thus informed Kuns, who took the infant from Basoodeo, and put it to death. In this manner, whenever a son was born, Basoodeo brought it to Kuns, and he destroyed it. Six infants were thus killed, when Shree Bhugwan, in the form of the great serpent, Shesh, took up his abode in the seventh pregnancy.

On hearing this, the Raja Pureechit said to Shookdeo, the sage, "O great king! give me some account of Narud, the sage, who was the cause of so many crimes being committed, in order that the doubts of my mind may disappear." Shree Shookdeo replied, "Raja! Narud Jee thought rightly, that Kuns would commit very many crimes, in consequence of which Shree Bhugwan would speedily appear upon the earth."

CHAPTER III.

Again Shookdeo Jee began to say to the Raja Pureechit,—O Raja! I will now narrate how Huri came into the womb, and how Bruhma and the other god sung the praises of the fœtus, and how Dewee took Buldeo Jee to Gokool. One day the Raja Kuns came and sat in his court, and having summoned all his demons said to them." All the gods have been born upon the earth, and amongst them Krishna will also make his descent. Narud, the sage, has explained this secret to me; for this reason, it is right that you should go, and utterly destroy all the family of Judoo, so that not one of them may be left alive.

Having obtained this order, all made their obeisance and departed, and after coming to the city, searching for and seizing the members of the family of Judoo, they began to bind them, and whether they were eating, drinking, standing, sitting, asleep, awake, or going to and fro from place to place, they did not let go a single one; and having surrounded them, they brought them into one place, and put them all to death by burning, drowning, dashing them against stones, and other tortures. In this manner, all the devils both great and small, assuming various frightful shapes, began to search every city, village, lane, and house for the members of the family of Judoo, and to destroy them ; and the family of Judoo being distressed, and abandoning their country, fled, taking only their lives with them. All this time, all the other wives of Basoodeo come with Rohnee from Muthra to Gokool, where Basoodeo's chief friend, Nund Jee was dwelling, who received them with great affection, and restored them to confidence, and they dwelt in his house with great delight. When Kuns began thus to vex the gods, and to commit great crimes, Vishnu created an illusive from his eyes, which, joining its hands, came before him Vishnu said to it, " Go thou now, and make a descent into the city of Muthra, where the demon Kuns is causing distress to my worshippers, and Kusyap and Aditi, that is, Jusodha and Dewukee, have gone ; Kuns has closely confined them, and put six of their children to death; the seventh in the womb now is Luchman Jee, whom having taken from the womb of Dewukee, and carried to Gokool, place in such a manner in the womb of Rohnee, that no devil may know of it, and all the people of that part of the country will celebrate your praises."

Having thus instructed the illusive form, Shree Narayan said, having first gone, and completed this work, be born in the house of Nund, and afterwards in that of Basoodeo; I also will come to Nund's house." On hearing this, this illusive form came quickly to Muthra and entered the house of Basoodeo, in the form of Mohne. The fœtus she took away secretly, she went and gave to Rohnee; all people thought it her first pregnancy. Bhugwan was born from Rohnee.

In this manner on the fourteenth of the light part of the month Sawun, on a Wednesday, Buldeo Jee was born in Gokool; and the illusion caused Basoodeo and Dewukee to dream, that she had carried away their child from the womb of Dewukee, and given it to Rohnee, and told them not to be at all anxious. On hearing this in their dream Basoodeo and Dewukee awoke from sleep, and began to say to each other, Bhugwan has done well in this, but we must now inform Kuns of the circumstance, otherwise, there is no knowing what pain he may inflict on us hereafter. Thinking thus they informed their guards, who went and said to Kuns, " O great king! Dewukee has miscarried; no child has been born. " On hearing this Kuns said in alarm. "Be very careful this time, because I have a dread of the eighth pregnancy, which the voice from heaven spoke of." Having narrated thus much, Shree Shookdeo Jee said, Raja! Buldeo Jee having thus appeared, when Shree Krishna came into the womb of Dewukee, the illusion went and took up its abode in the womb of Jusodha, the wife of Nund. Both were pregnant, when Dewukee during a festive went to the Jumna to bathe; by chance Jusodha came and met her there. They began to talk of their mutual trouble, suddenly, Jusodha said to Dewukee," I will keep your child, and give you mine." After this conversation, they both returned to their respective homes. Afterwards, when Kuns learnt that Dewukee was pregnant with her eighth child, he surrounded Basoodeo's house; he placed guards of devils on all four sides, and having sent for Basoodeo said to him, Do not deceive me "this time, bring your child to me; because on a former occasion I believed what you said." Having thus spoken, he placed fetters and handcuffs on Basoodeo and Dewukee; and having shut them up in one room, placing locks upon lock to prevent access. Kuns came to his own house, and fasting through fear went to sleep; and again very early in the morning went to the place, where Basoodeo and Dewukee were. Seeing that the pregnancy was clearly manifest, he exclaimed. "In this cave of death, my destruction is contained ; I could kill the mother, but I am afraid of the infamy which would attach to me from the act, because it would not be right for me, who am so porwerful, to kill a woman—well, I will

destroy her son." Saying this, and coming outside, he placed as guards elephants, lions, dogs, and his own powerful warriors, and he himself watched constantly but did not obtain a moment's ease. Wherever he looked, he, beheld during the eight puhurs and sixty-four ghurees Krishnu in the form of death, from dread of which, he spent every night and day in most anxious thought. This was the state of Kuns ; while Basoodeo and Dewukee in great affliction, the time for the birth having arrived, were propitiating Shree Krishnu, when Bhugwan came, and caused them to dream, and banished all their care by telling them, that he would soon be born and put an end to all their anxiety, and told them not to indulge in regrets. On hearing this, Basoodeo and Dewukee awoke. At this time Bruhmu, Roodru, Indru and all the gods, having left their chariots in mid air, and being in-visible, came to Basoodeo's house, and joining their hands, and singing the Vedas, they began to celebrate the praises of the child in the womb. At which time, no one saw them, but all heard the musical sounds of the singing of the Vedas. All the guards were amazed at this strange circumstance, and Basoodeo and Dewukee were certain, that Bhugwan would quickly put an end to their troubles.

CHAPTER VI.

Shree Shookdeo Jee said, Raja ! At the time Shree Krishnu Chand was about to be born, such joy arose in the minds of all men, that the name even of grief did not remain. Through delight the forests and groves being green began to produce flowers and fruits ; the rivers nullahs and ponds to be filled with water : birds of different kinds to sport and hop about ; and there were rejoicings in every city, village and house ; Brahmins offered up sacrifices ; the guardiance of the ten quarters were delighted ; clouds rolled over Brijmundal ; the gods seated in their chariots rained flowers from the sky, celestial dancers musicians, bands playing upon drums and pipes began to sing praises ; and in in one quarter Oorbusee and all the celestial courtezans were dancing. Under such a combination of circumstances on the eighth of the dark-part of the month of Bhadon, in the Rohnee division of

the zodiack, on a Wednesday at midnight, Shree Krishnu Jee was born; and being of the colour of a cloud, with a face like the moon lotus-eyed, wearing a yellow vest with a crown on his head, and adorned with the byjuntee necklace, composed of jewels, produced from the five elements of nature, and having ornaments studded with jewels, in a form with four arms holding a shell. quiot, club, and a lotus, he appeared before Basoodeo and Dewukee. On seeing him, both being amazed, imagined him to be the first mortal; then joining their hands, they submissively said, "Great is our good fortune, that you have shown yourself to us, and given us a release from birth and death"

Having thus spoken, they narrated the first part of the history, how Kuns had caused them affliction; upon this, Shree Krishnu Chand, said, "Do not now suffer any anxiety of mind, because I have descended upon the earth to dispel your griefs, but carry me now to Gokool; and at this very time Jusodha has had a daughter, which take and deliver to Kuns; listen to the reason of my going, which I will explain. Nund and Jasodha have performed religious penance; fixing their affection upon me, they desire to see their child's happiness: I will go and stay some days with them. Hereafter, after having killed Kuns, I will return to you: keep up your confidence"

Having made this explanation to Basoodeo and Dewukee, Shree Krishnu being transformed into an infant, began to cry, and dissipated his delusion. And upon this, all the knowledge of Basoodeo and Dewukee deparated, and they supposed the infant to be their own son. Thinking thus, and having made a vow in their minds to offer up ten thousand cows, they took the child in their arms andifondled it. On looking at its face, both heaving deep sighs, began to say to each other, "Let us contrive some means of carrying off this infant, that he may escape from the hands of that sinner Kuns." Basoodeo said, "Without the assistance of Bruhmu, no one will be able to support him; whatever has been written in fate, that will happen." Then joining her hands Dewukee said, "Your friend Nund lives at Gokool; Jusodha will dispel our troubles, and there is your wife Rohnee —Take this infant there." On hearing this, Basoodeo said with agitation, "How shall

I escape from these strong fastenings ?" Upon this, all their handcuffs and chains upon their legs fell off ; the doors flew open on all four sides: the watchmen, off their guard, were fast asleep.

Basoodeo Jee having then placed Sree Krishnu a basket, put it on his head, and went on immediately to Gokool—Above the gods were pouring rain, behind him lions roared. Basoodeo became anxious, on beholding the great stream of the Jumna.

Standing on the bank of the river, Basoodeo began to reflect that behind lions are roaring, and in front the fathomless Jumna is flowing, what shall I do now ?" Saying this, and fixing his thoughts upon Bhugwan, he went into the Jumna ; and the depth of the river increased as he advanced. When the water came up to his nose, he was very much frightened perceiving that he was agitated. Shree Krishnu, extending his foot, uttered the mystical sound, "*hoon.*" and in consequence of the stretching out of his foot, the Jumna became fordable. Basoodeo having crossed the river, came to Nund's house, and found the doors open ; on going in, he found all asleep. Dewee had thrown her into such a trance, that Jusodha, was not conscious of having been delivered of a girl. Basoodeo, having put Krishnu asleep by the side of Jusodha, and taken away her infant daughter, quickly returned homeward. After re-crossing the river, he came to the spot where Dewukee was sitting in anxious thought. Having given her the little girl, he told her all the news of his journey. On hearing the account, Dewukee delighted with joy, exclaimed, "O husband ! what need we care now, if Kuns should put us to death, since our son has escaped from the hands of that demon." Having told thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit, When Basoodeo had brought the female infant, the doors of their prison became closed as before, and both had chains and handcuffs fastened on again—the little girl began to cry. On hearing the noise of the crying, the sentinels awoke, and snatcing up their arms, and being on the alert, began to fire their muskets. On hearing their report, the elephants began to scream, lions to roar, and dogs to bark. At this time amidst the darkness of night, and in the rain, the sentinel came, and having

joined his hands, said to Kuns, O great kings your enemy has been born." On hearing this, Kuns fell down insensible.

CHAPTER V.

On hearing of the birth of the infant, Kuns trembling with fear arose, and taking a sword ran reeling along; his hair dishevelled, bathed in sweat, he came to his sister in extreme agitation. When he snatched away the child from her, she said, joining her hands, " O brother ! this infant girl is thy niece, do not kill her, as she is my last child. You have put to death my sons, the loss of whom afflicts me greatly ; why will you increase your crimes by killing this infant without cause ?"

Kuns replied, " I will not give the child alive to thee ; that is, I will not let her live, because whoever marries her, will put me to death," Having said this, and gone outside, just as he was about to dash the child to pieces she escaped from his hand, and ascended to heaven, and exclaimed, " O Kuns ! what have you gained by attempting to dash me to pieces, thy enemy has been born somewhere, and now thou shalt not escape with life ?"

Having heard this, Kuns filled with regret, came to where Basoodeo and Dewukee were standing, and on his arrival, had their handcufis and leg irons cut off ; and submissively said, I have committed a great crime in putting your sons to death ; how will this stain be washed out, in what birth shall I obtain salvation ? Your gods were false, who said, that in Dewukee's eighth pregnancy a boy should be born ; this has not been the case, but a girl has been produced, and she too having escaped from my hands has ascended to heaven ; exercise compassion, and do not allow your thoughts to dwell upon my sins ; because no one can obliterate what has been written in fate. After having come into the world, a man cannot be free from life, death, good and bad fortune. They, who are wise, consider life and death alike, and the proud look upon them as friendly and hostile. You are great observer of truth in having brought your sons to me.

Having thus spoken, when Kuns began repeatedly to entreat them, Basoodeo Jee said, " O great king !

you say truly, that the fault is not your's in this case, as God had written what has happened in our fate." Hearing this, Kuns being highly delighted, brought Basoodeo and Dewukee in the most friendly manner to his house; and having entertained them, and presented them with robes, brought them back again with the greatest respect; and having sent for a counseller, he said, Dewee has stated, that my enemy has been born; for which reason, put the gods to death wherever you find them; because they have spoken falsely to me, in stating, that my foe should be born in the eighth pregnancy of Dewukee."—The counsellor said, "O great king! what great difficulty will there be in destroying them; they are beggars from birth; and whenever you show anger, they will run away. What power have they of opposing you? Bruhama is engaged during the eight puhurs in reflection, and contemplation: Muhadeo eats bhang, and the thorn apple: Indru has no power over you—There remains Narayun, who does not understand war; he remains enjoying himself with Luchmee." Kuns said, "Explain how can we find Narayun, and conquer him?"—The counsellor replied. "If you wish to conquer Narayun, destroy all those in whose houses he dwells during the eight puhurs: Brahmins, worshippers of Vishnu, Jogees, devotees with matted hair, religious ascetics, Sunyasèes, wandering religionists, and all the worshippers of Huri:—seize them all, from children to old men, so that no one may be left alive." On heaaring this Kuns said to the counsellor, "Do you go, and destroy them all." Having obtained this order, the counsellor, taking with him all sorts of devils, departed, and having gone into the city began to search for cows, Brahmins, children, and the worshippers of Huri, and adopting treachery and violence, to put them to death.

CHAPTER VI.

Having narrated so much of the history, Shree Shookdeo Jee said—Raja! once on time, Nund and Jusodha performed a great religion penance for a son when Shree Narayun himself gave a promise, that he would be born in their house. When Shree Krishna came at midnight on a Weduesday, the eighth of the dark part of the

month Bhadon, Jusodha being awake at the time, and having beheld her son's face, sending for Nund, was highly delighted, and thought that she had gained every object of her life. Early in the morning, Nund Jee, having got up sent for pundits and astrologers, who came with their books and almanacks, and Nund offered them seats with great respect, and honour. They, according to the precepts of the Shastrus, having fixed upon the year. month, lunar-day, solar-day, division of the zodiack, the lucky moment, and exact, ray of light, and having considered the rising of a sign of the zodiack, and having settled a division of time equal to [48] forty-eight minutes, said,—"O great king! after consulting our Shastrus we are of opinion, that the child about to be born will be a second deity, as Bruhma; having destroyed all evil sprits, and relieved the burthens of Bruj, he shall be called the lord of cowherdesses, and the whole world shall sing his praises." On hearing this, Nund Jee made a vow to offer up two hundred thousand [200,000] cows, with horns of gold, hoops of silver, backs of copper, and arrayed in yellow silk robes; and having given all sorts of gifts and presents to Brahmins, and reciving their blessing, he dismissed them—After this, he sent for all the musicians and singers of the city; they came, and began to display their accomplishments; the musicians to play, the dancers to dance, singers to sing, and the bards to celebrate praises. And all the cowherds of Gokool made their wives bring vessels, containing sour milk, on their heads. Assuming various disguises, dancing and singing, they came to offer congratulatory presents to Nund. On their arrival, they threw about, and at each other, so much coagulated milk and clay, that the whole of Gokool seemed to be covered with coagulated milk—When they had finished this sport, Nund having entertained them all, presented them with dresses, made the marks of "*tiluk*" on their foreheads, and given them pawn, [betel leaf,] dismised them.

The congratulations lasted in this manner for some days:—during this time, every one obtained whatever he asked from Nund Jee. Being free from the congratulations Nund Jee sent for all the cowherds, and said to them, "Brothers! I have heard that Kuns is laying

hold of all the little children he can find ; there is no knowing that some wicked person may say something against us ; for which reason it is proper that we should in a body take presents, and offer annual tribute." They all agreed to this, and taking with them from their houses milk, curds, butter and honey, loading them on carts, they came from Gokool to Mathura, accompanied by Nund. Having had an interview with Kuns, they offered presents, ane having paid their tribute, being permitted to depart, making their salutations, they returned homewards.

When they reached the bank of Jumna, Basoodeo Jee having received information of their coming, went there also : embracing Nund, and making enquiries regarding his affairs, he began to say, "I have not such a relative and friend as you in the whole world, because when a great calamity happened to me, I sent Rohnee, then with child, to you. She has had a son, whom you have nurtured with great care—How can I sufficiently describe your virtues ?" Saying this, he asked him, "Tell me are Ram, Krishnu, and your wife Jusoda well ?" Nund Jee replied, "By your kindness all are well, and the root of my life, your Buldeo Jee is also well. In consepuence of his being born, by reason of your virtue and majesty, I also have had a son : but there is one of your griefs, which much afflicts me." Basoodeo said, "Friend ! we have no power over the deity, the lines of fate cannot be effaced by one. For this reason, after coming into the world, who should regret, if he suffers pain and affliction." Having thus informed him, he said, "Go quickly to your home, Kuns has committed many acts of violence : the vile wretch is making search for, and having brought to him all the infant children he can : good subject's have been put to death, you have all come here, and evil spirits are on the search, and prowling about : who knows but that some wicked person may go to Gokool, and cause injustice to be done" On hearing this, Nund Jee being agitated, and taking all with him, engaged in thought, went from Muthra to Gokool.

CHAPTER VII.

Shree Sookdeo Jee said,—Raja ! Kuns' counseller having taken many devils with him, was roaming about

and destroying, when Kuns, having sent for a female devil, named Pootna, said to her, go and kill as many of the family of Judoo, as you can find. She, hearing this, being highly pleased, and making a salutation, departed. She began to say to herself, " Nund has had a son, I heard it in the village of Gookol, I will now lay hold of it by stratagem ; I will go as a cowherdess."

Having said this, ornamenting herself in a must elaborate manner, putting poison in her breast, assuming a fascinating appearance, practising deceit, taking a lotus in her hand, being fully adorned, she went forth like Luchmee, when arrayed in all the ornaments of dress, she goes to meet her lord. Having arrived in Gokool, she came laughing into the house of Nund.

On seeing her, all being fascinated, remained as though dispossessed of their senses—She went and sat near Jusoda, and asking the news, gave her a blessing. "Sister, may your Krishnu live a crore of years !" Having thus proffered freindship, taking the child from Jusoda, and placing it in her bosom, when she offered to suckle it, Shree Krishna, having seized her breast with both his hands, began fastening his mouth on her breast, to suck her life with the milk ; upon this, Pootna being greatly agitated, exclaimed. " Jusoda, what sort of son is this of your's, he is not a mortal, but the messenger of death —Thinking it a cord, I have laid bold of a snake. If I escape alive from his hands, I will never come to Gokool again." Saying this, she ran off outside the village, but Krishna did not let go his hold ; and all of a sudden, he took her life. She fell down, just as a thunderbolt would fall from heaven. Having heard a very great noise, Rohnee and Jusoda, weeping and lamenting, came to the spot where Pootna, occupying a space of two koss, had fallen dead ; and the whole village came running out after them ; they saw Krishna upon her breast and in the act of sucking the milk—Taking him up quickly, and kissing him, they pressed him to their bosoms, and brought him home.

Having sent for charmers, they began to exorcise him ; and the cowherdesses and cowherds, standing near Pootna, began to say to each other, " Friend ! hearing the sound of her fall, we were so alarmed, that our bosoms are still

palpitating—Who can say, what the child's state may be ?"

In the meantime, Nund Jee having come from Muthra, saw that a female devil had fallen dead, and that a crowd of the inhabitants of Bruj had surrounded her. He enquired how this act of violence had occurred—They began to explain to him, " great king ! first of all she came to your house in a beautiful form, and gave a blessing ; on seeing her, all the woman of Bruj were like persons derived of their senses. She took Krishna, and began to suckle him ; and after that, we do not know what occurred." On hearing this, Nund Jee said, " It is very lucky the child has escaped, and that she did not fall upon Gokool ; had she fallen, not one would have escaped ; all would have been crushed under her, and died " Having thus spoken, Nund Jee came home, and bestowed gift, and presents ; and the cowherds having brought axes, spades, mattock and hoes, and cutting off the bones and feet of Pootna, dug holes, and buried them ; and collecting the flesh and skin together burnt them.

From her burning, there was such a sweet scent spread abroad, that it filled the whole world with perfume, Having heard thus much, Raja Pureechit said to Shookdeo Jee, " O great king ! that female devil was very unclean, an eater of flesh and drinker of wine, please explain how it happened, that a sweet smell came from her body.', The sage replied, Raja ! Shree Krishna Chund, having drank her milk, granted her absolution and that was the cause of the perfume coming from her body.

CHAPTER VIII.

SHREE SHOOKDEO, the sage, said :—The division of the zodiack in which Krishna was born, came round again—Jusoda, his mother, performed all the four customary ceremomies of congratulation.

When Huri was twenty-seven days old, Nund Jee sent an invitation to all Brahmins and inhabitants of Bruj—They came, and were placed upon seats with respect and honour. Afterwards, having given a great many presents to Brahmins, he allowed them to depart ; and having arrayed his relations in dresses, which he gave them

entertained them with every sort of delicacy. At this time Jusoda was assisting in the ceremony of serving the food, Rohnee was waiting upon them, the inhabitants of Bruj were laughing and eating, the cowherdesses were singing songs ; all were so delighted with joy, that no one thought about Krishna ; and Krishna was fast asleep in a cradle under a heavy cart. Shortly afterwards, he awoke hungry ; having his toe in his month, he began crying, and moving about to look around him. At that time, a demon came flying over. Seeing Krishna alone, he began to say to himself, "This is some very powerful person that has been born ; but to-day I will revenge myself on him for Pootna's death."

Having resolved upon this, he came and sat in the cart, whence his name was Suktasoor. When the cart began to crack, and move about, Shree Krishna, sobbing, gave such a kick that the demon died, and the cart fell to pieces. As many pails as there were, containing milk and curds, were all broken, and the contents oozed out ; and the butter-milk flowed in a stream, like a river. Hearing the noise of the cart going to pieces, and of the breaking of the earthen pots, all the cowherdesses and cowherds ran to the spot. On arrival, Jusodha taking up Krishna, and kissing him, pressed him to her bosom.

Having beheld this strange occurrence, they all began to say to each other, " Brumha has done an act of great kindness to-day, by means of which, although the cart has been broken in pieces, the child has escaped."

Having narrated thus much, Shree Sookdeo said,— Raja ! when Huri was five months old, Kuns sent Trinawurut, who came to Gokool in the form of a whirlwind

Nund's wife was sitting with Krishna in her lap in the court-yard, when all at once Krishna became so heavy that Jusoda, on account of the weight, was obliged to let him down from her lap. In the meantime, such a violent storm occurred, that day was changed into night, and trees began to fall, torn up by the roots ; the roofs of houses so fly about. Upon this Jusoda, being alarmed, tried to lift up Krishna, but he would not rise. As soon as her hand was off body, Trinawurut flew off with him in the air and began to say to himself, " To-day I will most certainly destroy him.

Having taken off Krishna, the demon was resolving these thoughts in his mind, whilst Jusoda, not knowing where Krishna was, (lit : not seeing him before her,) began to cry, and to call out, " Krishna ! Krishna!" Hearing her voice, all the cowherdesses and cowherds came to the spot, and, together with her, ran about in search of Krishna—They went about groping in the dark by guess—and tripped, and fell down.

The cowherdesses roamed over the jungle of Bruj in search of Krishna, whilst Rohnee and Jusodha were talking to each other about him, Nund continued calling out in a voice of thunder; the cowherdesses and cowherds vociferated lustily. When Shree Krishna saw that Nund and Jusoda, as well as all the inhabitants of Bruj, were much distressed ; having twisted Trinawurut round, and brought him into the courtyard, he dashed him against a stone with such violence, that life left his body. The storm was hushed ; it became light again ; and all, after having lost their road, reached home. They saw a demon lying dead in the court-yard Shree Krishna was playing upon his chest. On coming up to him, Jasoda took him in her arms, and clasped him to her bosom, and gave many gifts to Brahmins.

CHAPTER IX.

Shree Shookdeo Jee, said—Raja ! one day Busoodeo Jee having sent for Gurug, the sage, who was a great astrologer. and the family priest of the members of the family of Judoo, said to him " Go to Gokool, and give my son a name. Rohnee has been pregnant, and had a son—What is his age, how powerful is he, what is his name ? And Nund Jee has had a son, and sent for you."

On hearing this Gurug, the sage, being highly pleased, departed, and came near Gokool. Some one went and told Nund Jee that Gurug, the sage, the family priest of the Judoos, was coming. On hearing it, Nund Jee was delighted, and accompanied by the cowherds' children, took presents, and went out to meet with him ; and having spread carpets of silk for him to walk upon, brought him to his house amidst musical rejoicings. Having peformed poojah, placing him upon a seat, and

taking the water, with which his feet had been washed, the wife and husband, joining their hands, began to say "O great king ! great is our good fortune, that you have been so compassionate as to come and purify our house by giving us a sight of you. Through your majesty, two sons have been born ; one Rohnee's ; the other, ours; be so kind as to give them names." Gurug, the sage, said, " Thus to give them names would not be proper ; because, if it shall be spread abroad, that Gurug, the sage has gone to Gokool to give names to children, and Kuns shall hear of it, he will think that some one has conveyed Dewukeee's son to the house of his friend, Basoodeo ; and therefore, the family priest has gone there. Thinking thus he will have me apprehended, and there is no knowing what violence he may do to you. For this reason, do not make the matter at all public. but give the names silently [or have the names given silently,] in your own house."

Nund said, " Gurug Jee ! you have spoken truly." Saying this, he took him into his own house, and placed him upon a seat. Then Gurug, the sage, having enquired from Nund Jee the lunar day and time of birth of both, having determined the fortunate moment, and resolved upon what their names should be, said, " Nund Jee ! the son of Rohnee, the wife of Busoodeo, shall have the following uames: Sunkurkhun, Rewuteerumun, Buldeo, Bulram, Kalindeebhedun, Haldhur, and Bulbeer, And with respect to your son, in the form of Krishna, his names shall be numberless ; but as he was once born in the house of Busoodeo, he has been named Basoodeo. But it is my opinion, that whenever these two children of yours shall be born in the four ages, they shall be born together." Nund Jee said, "Explain their good qualities."—Gurug the sage replied, "They are deities it is impossible to understand their state ; but I know this much, that, having killed Kuns, they will remove the burdens of the world." Having thus spoken, Gurug, the sage, departed in silence and went, and told all the news to Busoodeo. After this, both the children began to increese in stature daily in Gokool, and give pleasure to Nund and Jusoda, playing childish tricks ; wearing

blue and yellow dresses, with short curls floating loose on their foreheads, with amulets, knotted strings and necklaces on their necks, and toys in their hands, they played about ; crawling about the court-yard on their knees. they fell down and lisped out their words—Rohnee and Jusoda followed them about, lest the children, frightened at any one, should trip and fall. When having laid hold of the young calves' tails, they got up, and afterwards fell down, Jusoda and Rohnee taking them up and pressing them to their bosoms with the greatest affecton. suckled them, and coaxed them to ever possible way.

When Shree Krishna grew bigger, he one day took the cowherds' children with him to Bruj to steal butter.

They searched for it in empty houses, and Krishna allowed them to steal whatever they found. They carried away the milk pails, which were set apart and covered up, belonging to all whom they found asleep in their houses. Wherever they found it suspended on strings, placing a board upon a stool; a wooden mortar upon the board, and making one of their companions stand upon the mortar, and getting upon his back, they took down the butter, ate some of it, stole some, and spilt some about ; in this manner, they constantly committed theft in the houses of the cowherdesses. One day, they all took counsel together, and allowed Krishna to come into the house. Having entered the house, as he was on the point of stealing the butter and curds, they laid hold of him, and said, " You have been in the habit of coming night and morning ; where will you escape now, you butter thief ?"

Having thus spoken, when all the cowherdesses in a body, taking Krishna with them, were going to make a complaint to Jusoda regarding him, Krishna practised this deception upon them:—He made each mother take hold of her own child by the hand, and ran off himself, and again joined the sons of the cowherds when the cowherdesses came to Nund's wife, they fell at her feet, and said, " If you will be offended, we will inform you, what acts of tyranny Krishna has committed—milk, curds, butter, butter-milk do not escape from his hand ; in Bruj he commits such thefts, and roams about, thieving, morning

aud evening. Wherever he finds them laid bye, and covered up, he fearlessly takes them away, eats some and allows his companions to steal. If any one points out the mark of curds on his mouth, he perversely says, that the same person placed it there. In this manner, he used to come constantly, aud commit thefts ; to-day, we have caught him. and brought him to show to you" Jusoda replied, " Friends ! whose child have you laid of, and brought to me ? Since yesterday, my Krishna has not gone out of the house Is this the way you speak truth ?' Hearing this, and perceiving that they had hold of their own children,, they laughed and were ashamed of themselves. Upon this, Jusoda sent for Krishna, and said to him, " Son! do not go to any ones' house ; whatever you wish to eat, eat at home."

Having heard this, Krishna said, lisping, " Do not, mother, place any reliance on what they say. These false cowherdesses have spoken falsely, and have come roaring in pursuit of me. Sometimes, they make me lay hold of the milk-pails and calves ; sometimes they make me perform the drudgery of the house ; and having placed me at the door to watch, they go about their business, and then come and tell you stories." Hearing this, the cowherdesses looking at Krishna, and smiling, went away.

One day after this Krishna and Bulram were playing with some companions in a court-yard, when Krishna ate some dirt :—one of his companions went and told Jusoda, who came running towards him in a passion, with a stick in her hand. Seeing his mother coming towards him in a very angry humour, wiping his mouth, he was frightened, and remained standing in the same spot. She, on coming up, asked him, " Why have you been eating mud ?" Krishda replied with fear and trembling, " Mother ! who has told you this ?" She said, " One of your companions has told me." Upon this, Mohun, being enraged, said to the companion. " When did I eat mud ?" He replied in alarm, " Brother ! I do not understand what you say—what answer shall I give ?" When Krishna began to explain to his comapnion, Jusoda went and laid hold of him. Upon this, Krishna began to sav, "Be not angry, mother!do human creature ever eat mud?"

She said, "I will not listen to your thoughtless speeches; if you really speak the truth, show me your mouth. When Shree Krishna opened his mouth, the three worlds were seen inside it. Jusoda was then comvinced, and she began to say to herself, "I am a great fool in looking upon the lord of the three worlds as my son."

Having proceeded thus far in the narrative, Shree Shookdeo said to the Raja Pureechit,—Raja! when Nund's wife thought thus, Huri dissipated the delusion; and, Jusoda having pressed Mohun to her bosom with affection, brought him home.

CHAPTER X.

One day, thinking it to be a proper time for churning, Nund's wife rose very carly, and having awakened all the cowherdesses, gave them an invitation:—they came, and having swept and thoroughly cleaned the house and plastered it over, began churning. Upon this, Nund's wife also took a large sized new dish, placing it upon a stand, and spreading a seat for herself; with churning staff and string, she sat down, and began to churn for Shree Krishna, after having arranged fresh, unused vessels for holding the milk. At this time, the sound made by churning in Nund's house was like thunder. In the mean while, Krishan awoked, and began crying, and calling out for his mothers. When no one heeded his calling out, he came himself to Jusoda, and with tears in his eyes, in a state of agitation, sobbing and lisping began to say, "Mother! how often have I called for you, and you have not come to give me victuals; is your business not finished yet?" Saying this, he became cross.

Having taken the churning staff from the large dish, putting both his hands into it, and taking out the butter, he began to throw it about, and besmear his body with it; and kicking about his feet, and laying hold of his dress, he began to cry.

Then Nund's wife, being frightened and angry said "Son! what have you done?" or "what sort of behavior is this? Get up, and come along with me, and I will give you food." Krishna said, "I will not take any now;

why did you not give it me at first, mother ? For me to take it now would be a calamity." At length, with coaxing and kindness, Jusoda kissed him and took him in her lap, and gave him thick, milk and bread and butter to eat, Huri laughed and ate ; Nund's wife placing a cloth over him in such a way that no one could see him, continued to fee him.

In the mean while a cowherdess came, and said "You are sitting here, while there all the milk has boiled over the fireplace." On hearing this, having quickly put down Krishna from her lap, she ran off, and went and saved the milk ; whilst, Krishna having broken the vessels,containing the curds and butter-milk, destroyed the churning staves; and having taken a small earthen pot filled with butter, ran off to the cowherds' children. He found a wooden mortar,placed upside down, upon which he sat, and having seated his companions on four sides,they began to distribute the butter to each other laughing, and to eat it.

When Jusoda come back after having taken off the milk from the fire-place, she saw that the court-yard and hall were greasy with curds and butter-milk. Reflecting and considering upon this she came forth with a stick in her hand; and searching about, came to the spot where Shree Krishna had formed an assemly, and was eating and distributing butter. When she went behind and placed her hand on him, Huri, seeing his mother, crying and entreating, said to her," Mother ! I do not know who caused the butter-milk to be spilt ; let go of me." Hearing him speak with so much humility, Jusoda, laughing and throwing away the stick, embraced Krishna with the greatest delight, though pretending to be angry ; and having brought him home, began to fasten him to the wooden mortar. Shree Krishna contrived, that whatever string she fastened him with,should be too short. Jusoda sent for all the strings in the house ; but nevertheless, Krishna was not fastened–At length perceiving that his mother was vexed, he allowed himself to be bound. Nund's wife having fastened him, and having exacted an oath from the cowherdesses, that they would not let him loose, began to occupy herself with domestic matters.

CHAPTER XI.

SHREE SHOOKDEO JEE said,—Raja! whilst Shree Krishnu was bound, the recollection of a former birth occurred to him, when Narud had pronounced a curse on the two sons of Kooveru, whom it was necessary for him to liberate. On hearing this, the Raja Pureechit said to Shookdeo Jee, "O great king! please explain how Narud, the sage, cursed the sons of Kooveru." Shookdeo, the sage, said,—"In the mountain Kylas, Kooveru had two sons, named Nul and Koover, who, attending upon Sivu, became very rich. One day, accompained by their wives, they went into the forest for amusement; and having drank wine there, became intoxicated. Stripping themselves and their wives naked, they began to bathe in the Ganges, and throwing their arms round each others necks, indulged in various kinds of amatory playfulness, in the midst of which, Narud, the sage, made his appearance. On seeing him, the women came out of the water, and dressed themselves—but the two men, who were intoxicated, remained where they were. Seeing their condition, Narud Jee began to say to himself, "They have become proud on account of their wealth; and for this reason, indulge in anger and amorous sports—A man without wealth has no pride; and a wealthy man, no thought of religion or irreligion." It is said, "that fools having cherished their false bodies, (that is, indulging in all sorts of luxury and excess,) forget themselves. At the sight of wealth, and their families (meaning, high connexions,) they are elated—and virtuous men do not entertain any pride of wealth in minds, but regard good and bad fortune alike" Saying this, Narud, the sage, pronounced a curse upon them—"For this crime, go to Gokool, and become trees; when Shree Krishnu descends upon the earth, he will liberate you." Narud, the sage, thus cursed them, for which reason they came to Gokool, and were transformed into trees—and they were named Jumlarjoon.

Having narrated thus much, Shookdeo Jee said,—O great king! recollecting this circumstance, Shree Krishnu, dragging along the wooden mortar, came to the place in which the trees named Jumlarjoon, were. On going there, having cast the wooden mortar across, between the

two great trees, he gave such a sudden jerk, that the two trees fell down, uprooted ; and two very handsome human beings, coming forth from them, and joining their hands, began to sing his praises—" O Lord ! who but you, would rocollect such great sinners as we are." Sree Krishnu said, " Narud, the sage, has shown great compassion towards you, having granted you liberation in Gokool ; through his benificence, you have obtained me.—Now ask from me any boon you wish." Jumlarjoon said, " O lord of the proof ! through the favour of Narud Jee, we have touched your feet, aud obtained a sight of you ; we have now no desire of any thing else ; but be pleased to grant this much, that faith in you may always continue in our breast." On hearing this, Sree Krishnu, having granted what they asked, and laughing, dismissed them.

CHAPTER XII.

SHREE SHOOKDEO, the sage, said,—Raja ! when those two trees fell, hearing the sound, and being alarmed, the wife of Nund came to the spot where Krishnu had been tied to the wooden mortar ; and and all the cowherdesses and cowherds came also after her. When she did not find Kirshnu there, being agitated in mind Jasoda went about calling out, and repeating the name of Mohun—" Where has he gone, that was tied down ? Has any one seen my boy Kunhya any where? In the meantime, or at this time,) a woman of Bruj, having come before Jusoda, said, " two trees have fallen down, and there Krishnu has escaped."

Having heard this, they all advanced and saw that two trees has indeed fallen down, uprooted, and Krishnu was sitting between them, tied to the wooden mortar, and contracted in size, Going up to him, Nund's wife loosing him from the wooden mortar, and weeping, clasped Krishnu to her bosom ; and all the cowherdesses, supposing that he was alarmed, began to snap their fingers and clap their hands to make Krishnu laugh. Upon this, Nund and Oopanund began to say to each other, "How have these trees, which have been growing up for ages, fallen down, uprooted; this strange occurrence cannot be understood, nor is the secret of it comprehensible." Having

heard this a young boy explained the circumstance of the trees falling, exactly as they had occurred; but no one could understand them. One said, "How can these children understand such a secret as this?" Another said, "Perhaps it may be so, for who can comprehend the state of Huri?" Thus making remarks of various kinds, and taking Shree Krishnu with them, they all came with delight to Gokool : then Nund Jee gave many presents, and performed many charitable acts. After the lapse of some days, Krishnu's birth-day came round : Jusoda sent an invitation to all their relations; and having given an entertainment, tied the anniversary birth-day knot. When they all sat down to eat, Nund Rae said, "Brethren ! how can we possibly remain in Gokool ? Every day, many acts of injustice are committed; let us go somewhere, where we can have grass and water" Oopanund said, "If you go and live at Brindabun, you will live there with delight." Having heard this speech, Nund Jee entertaining them all, and giving them seats after distributing pawn, sent for an astrologer, and enquired the proper division of time of (48) forty-eight minutes for the jovrney. He, considering, *said*, "To-morrow is a very good day for a journey in that direction ; the sprits, attendant on good and bad luck, are on the left ; the unlucky quarter is behind us, and the moon before us: you may start of early in the morning without any anxiety." Having heard this, all the cowherdesses and cowherds went to their homes; but early in the morning they all assembled together, having packed up all their goods and chattels on carts. Nund Jee also accompanied them, with all his relations; and proceeding on their journey, and crossing the river, they arrived in evening. Having propitiated the goddess Tolsee, they occupied Brindabun ; and all began to live there with ease and pleasure.

When Shree Krishnu was five years old, he said to his mother, "I will go out to graze the calves ; tell Buldeo not to leave me alone in the jungle." She replied, "Son ! there are many servants of yours, whose buisiness it is to take the calves out to graze ; do not you go, who are the protection of my eye-lids, and dearer to me than my eyes." Krishnu said, "If I am allowedto go into the jungle to amuse myself, I will eat my food ; if not, I will not." On

hearing this, Jusoda having called the the cowherds' children and entrusted Krishnu and Bulram to them, said, "Do not go far to graze the calves, and bring them both home together before evening. Do not leave them by themselves in the jungle ; remain with them ; you are their guardians." Saying this, giving them food, she made over Ram and Krishnu to them. They having gone to the banks of the Jumna, began to graze the calves and to play with the cowherds' children. At this time, Buchasoor, who had been sent by Kuns, came there under a disguised form: on seeing him, the frightened calves ran off in all direction" Upou this, Shree Krishnu remarked to Buldeo with a wink, "Brother ! this is some demon that has come here." Afterwards, when in the act of feeding he approached near to accomplish his treacherous design (*lit* : to arrange his ambuscade), Shree Krishnu having seized him by the hind leg, and twisted him round his head, dashed him down with such violence, that life left his body. Having heard of the death of Buchasoor Knus sent Buksoor, who having come to Brindabun, and arranged his snare, went and sat on the bank of the Jumna, in the appearance of a hill. On beholding him, the cowherds began, through fear, to say to Krishnu. "Brother ! this is some demon, who has come in the form of a crane : how shall we escape from him?" On the one hand, the cowherds were speaking thus to Krishnu ; on the other, the demon was revolving in his mind. "That he would certainly destroy Krishnu on that day." In the meantime, when Shree Krishnu went near him, he raised him up with his bill, and shut his mouth. The cowherds' children being perplexed, looking rouud all sides and crying, began to call out, and say, "Alas ! alas ! Huldhnr too is not here; what shall we go and say to Jusoda?" Seeing that they were greatly distressed, Shree Krishnu became so hot, that the crane could not retain him in his mouth, When the crane vomited him out, Krishnu having seized his beak, and pressed it under his feet, tore it in pieces; and collecting the calves, he returned home with his companions, laughing and playing.

CHAPTER XII.

Shree Shookdeo said,—O great king ! Shree Krishnu went one day early to the jungle to feed the calves

and all the cowherds' children, taking porvisions with them from their homes, accompanied him. Having gone to the pasture ground, and deposited their food and let the calves loose to graze, staining their bodies with white and red earth, making necklaces of jungle fruits and flowers, they put them on, and imitating the sounds of beasts and birds, and indulging in sports of various kinds, they began to dance and sing.

In the meantime, a demon named Ooghasoor, sent by Kuns arrived ; and being transformed into a huge serpent, sat with his mouth open ; and Shree Krishnu playing, sporting and taking his companions with him, came to the spot where the serpent, having prepared his ambuascade, was sitting with his mouth open. Having beheld him from a distance, the cowherds' children began to say amongst themselves, " Brother, this is some great mountain, the chasm of which is so large " Thus conversing, and leading the calves, they came near the serpent. One child then seeing its mouth open, said, "Brother ! this is some very frightful cave, do not let us go inside it, we are frightened on even looking at it." One of the companions, named Tokh, then said, "Come let us go inside, what fear have we, whilst Krishnu is with us ? If it should be any demon, he will be destroyed as Bukasoor was " They were all standing, and conversing thus, when the serpent drew such a deep breath, that all the cowherds' children together with the calves fell into his mouth. There was such a poisonous, hot vapour, that the calves alarmed began to low, and Krishnu's companions to call out, "O beloved Krishnu ! quickly take thought of us, we shall be burnt to death." Hearing their cries, Shree Krishnu, being distressed, went also into his mouth; and the serpent delighted shut his mouth. Upon this, Krishnu increased his body to such a size, that the serpent's stomach was burst. All the calves and cowherds' children fell out. At this time, the gods delighted, and raining flowers and nectar, took away the heat under which all were suffering,. Upon this the cowherds' children began to say to Shree Krishnu, " Broener ! by putting this demon to death, you have well saved us :otherwise all would have perished—(or had perished.)"

CHAPTI R XIV.

Shree Shookdeo said,—Rajah ! having thus destroyed Ooghasoor, Shree Krishnu Chund having collected the calves, and taking his companions with him proceeded on his road. Having gone some distance, standing under the shade of a Kudum tree, playing on the flute. and calling all the cowherds' children, he said, Brothers ! this is a nice place, why need go further ! let us sit down here and eat."

On hearing this they drove away the calves to graze and having brought leaves of different trees, and made them into plates and cups, sweeping the place clean, they sat down in rows on all sides of Krishnu, and producing their provisions, began to serve them out.

When they had finished serving them out, Shree Krishnu standing in the midst, having first himself taken a mouthful, gave the order for them to eat. They began to eat : and amonst them, Shree Krishnu with a peacock crown, a necklace of various flowers reaching to his feet with a club in his hand, standing away, and dressed in yellow silk, laughing gave them all some of his own food ; and taking some from the plate of each, tasting it he pronounced upon the different flavours ; the bitter, sweet, hot and pungent ; and appeared as beautiful in that assembly, as the moon among stars. At this time Bruhmu and all the gods seated in their chariots looked down from the sky on the enjoyments of the cowherds' assembly. Bruhmu, having come down from amongst them, stole and took away all the calves ; and whilst the cowherds were eating, happening to think about them, they said to Krishnu, " Brother ! we are sitting here at our ease, and eating ; who knows where the calves may have gone to ?"

Then Krishnu said to the cowherds, " Do you all remain feasting ; let no one get up, or be at all anxious ; I will collect the calves belonging to all, and bring them here."

Having thus said, and gone some distance into the jungle, when he found out that Bruhmu had stolen and carried off the calves, Shree Krishnu made others exactly

like them, and brought them with him. On his return, he perceived that Bruhmu had takem off the cowherds' children also. He then also created other children, exactly like those that had been taken away : and as it was evening, brought them all with him to Brindabun. The cowherds' children went to their homes, but none discovered the secret, that the children did not belong to them ;on the contrary, affection for them increased daily. Having narrated thus much, Shree Shookdeo said,— O great king ! Bruhmu having taken off the cowherds' children and calves, shuting them up in a mountain cave, and blocking up the entrance with a stone, fell into a state of forgetfulness regarding the circumstance ; and Shree Krishnu constantly engaged in new sports. After the lapse of a year, Bruhmu recollected what he had done, and began to say to himself, " One of my moments has not passed, but a year of mortals has elapsed ; I must therefore go and see what has been the state of Bruj without the cowherds' children and the calves."

Thinking thus, he rose and came to the cave, where he had shut them all up. Having raised the stone, he saw, that the children and the calves had fallen ento a deep sleep. Departing thence, and coming to Brindabun, when he beheld the children and calves exactly as before, he was astonished, and began to say, " How have the cowherds and calves come here or has Krishnu created these new ones ?" Saying this he went again to look at the cave. Whilst he was looking at them, Krishnu created such a delusion, that all the cowherds' children and calves became four-armed, and Bruhmu, Roodru and Indra with hands joined, stood before each. Bruhmu, on beholding, became like a picture ; all intelligence and thoughts were forgotten [that is, departed from him] just as a stone Dewee with four faces would be grieved without worshippers and worship-

And being frightened, and shutting his eyes, he began to tremble. When Shree Krishnu acquainted with the secret thoughts of all, found that Bruhmu was very much alarmed, he took away the parts of which the rest were composed, and remained himself alone, just as separate clouds are formed into one.

CHAPTER XV.

Shree Shookdeo Jee said,—Raja ! when Shree Krishnu removed his delusion, Bruhmu acquired a knowledge of his own body [that is, recovered his former intelligence.] Reffecting he went to Bhugwan, and implored him most earnestly : falling at his feet, soliciting and standing before him with joined hands, he began to say, " O lord ! you have done me a great kindness in having removed my pride, by which I had been blinded ; who has understanding sufficient to comprehend your actions, unless you take compassion upon him ? Your illusory power has fascinated all ; who is there with powers to fascinate you ? You are the god of all, in every hair of your body there are many Bruhmu like me : in what reckoning am I ? O kind to the poor ! be pleased now compassionately to forgive my offence, and take not thought of my fault.

Having heard thus much, Shree Krishnu smiled : Bruhmu then brought all the cowherds' children and the calves in a state of sleep ! and being ashamed, and offering praises to Krishnu, went to his own abode. The assembly was formed exactly as it was before : although a year had passed, no one was aware of it. When the cowherds' children awoke, Krishnu collected the calves. Upon this, some of the children said, " Brother ! you have brought the calves quickly ; we have not had time to eat our food. "

Hearing this, Krishnu said laughing, "I was anxious on your account—I found the calves, grazing near in one place ; let us now go home, having come here very early in the morning. " Conversing thus, and taking the calves with them, all came home laughing and playing.

CHAPTER XVI.

Shree Shookeeo, said—O great king ! when Shree Krishnu was eight years of age, he one day said to Jusoda, " Mother ! I will go and take the cows to feed ; do you prevail on my father to send me with the cowherds"? Hearing this, Jusoda spoke to Nund Jee on the subject. He having fixed upon a lucky division of time, equal to forty-eight minute sent for the cowherds' children ; and on the eighth of the light part of the month Kartik, having caused Krishnu to perform poojah to a cowshed,

he said in a supplicating manner to the cowherds, "Brothers ! from to-day, take Ram Krishnu with you, when you take the cows to pasture ; but stay near him, and do not leave him alone in the jungle" Having thus said, and given them food, and marked Krishnu and Bulram on the forehead with coagulated milk, he dismissed them in company with all the rest, They were delighted, and went to jungle with the cowherds' children and the cows. There, on beholding the beauty of the juugle, Shree Krishnu began to say to Buldeo. "This is a very pleasant, agreeable place ; see, how the trees are bending under the weight of their branches, and beasts and birds of various kinds, sporting in every direetion !'

When he had thus spoken, they ascended a high hill took, and began waiving white cloths over their heads, to call out to the cows of different colours, viz black, white, yellow, purple, brown, blue. On hearing their voices, they all came running up lowing and painting. At this time there was an appearance of such beauty, that it seemed as if clouds of different colours had been collected from the four quarters. After this, Shree Krishnu Chund having driven away the cows to feed, and having eaten his meal with his brother, went to sleep under the shade of a Kudum tree, placing, his head on the thigh of a companion. Having awoke after some time, he said, Bulram, "Let us play this game : let us fight together each arranging a separate army in battle order." When he had thus spoken, they divided the cows and cowherds children into two equal portions, then gathering fruits and flowers from the jungle and filling wallets with them, they began to play upon different kinds of martial instruments, and engaging with each other, to call out. They fought in this manner for some time, and then having taken their divisions apart, they began to tend upon the cows. (that is, take them to pasture).

At this time, one of his companions said to Buldeo Jee, "O great king ! at a short distance from this, there is a palm jungle, in which there are fruits, equal in flavour to nectar ; an evil spirit in the shape of an ass keeps guard there." On hearing this, Bulram Jee went into that jungle with the cowherds' children, and began

knocking down the fruits by throwing bricks, stones, clods, and sticks. Having heard the noise, the ass, whose name was Dhenook, came braying to the spot ; and on coming up, he turned round and kicked Buldeo Jee twice on the chest ; upon which, having taken him up, Buldeo dashed him on the ground. After rolling about, the ass again got up, and pawing the ground, and putting his ears down, he began to go back, and continue kicking with both hind legs He continued fighting in this manner for sometime. On a sudden Bulram Jee having seized both his hind legs, and twisting them round, threw him upon a high tree, from which he fell down dead : and with him the tree fell also broken in pieces. There was a very loud noise in consequence of the fall of both, and all the trees of the forest were shaken. Having beheld from a distance, Krisnnu said, " The trees have been shaken, and there has been a great noise." A friend of Buldeos' came, and said, " Come quickly Krishnu, Buldeo has sent for you, a demon has been killed, and is lying on the ground." On hearing this Shree Krishnu went also to Bulram. Then all the demons, who were companions of Dhenook, came and attacked him. Shree Krishnu Chund easily destroyed them all. Then the cowherds' children being delighted and plucking the fruit without fear, filled as many baskets as they wished : and having brought all the cows together, they said to Shree Krishnu and Buldeo Jee, "O great kings ! it is very long since we came here ; let us now go home." On hearing this, both brothers, taking the cows with them, came home laughing and playing with the cowherds' children in the evening, and distributed the fruits they brought throughout the whole of Brindabun. Having dismissed all their friends and companions they went to sleep. In the morning they rose very early, and Krshnu having the cowherds' children, and giving them breakfast, taking the cows with him, went to the jungle ; and whilst feeding the cows, they came to the whirlpool where the serpent Kalee lived—there the cowherds watered the cows in the Jumna, and drank some water themselves. When they got up after having drunk the water, they, as well as the cows, began rolling

on the ground, in consequence of the poison. Upon this Shree Krishnu having looked at them with an immortal glance, (a glance like nectar), restored them all to life.

CHAPTER XVII.

Shree Shookdeo Jee said,—O great king ! having thus preserved them all, Shree Krishnu Chund began to play at ball with the cowherds' children ; and where Kalee was, the water of the Jumna for the distance of four koss boiled in consequence of poison ; no beast nor bird could approach it. If any went by mistake, they were scorched by the heat, and fell into the whirlpool ; and no tree was produced on its banks. There was a solitary, everlasting Kudum tree on one shore. The Raja enquired, "O great king ! how did that Kudum tree escape ?" The sage said, "On one occasion the bird of Vishnu having ambrosia in its beak alighted on that tree ; a drop fell from its bill, and for this reason that tree escaped." Having proceeded thus far in the narration, Shree Shookdeo Jee said to the Raja,—Great King ! Shree Krishnu Chund having determined upon the destruction of Kalee, whilst engaged in playing at ball, climbed up the Kudum tree; and as one of his companions threw the ball from below, it fell into the Jumna, and Shree Krishnu jumped in at the same time. Having heard the sound of his jumping in, Kalee began to vomit forth poison, and, hissing flames, to say, "Who is this that can live so long in the whirlpool ? Perhaps the undecayable tree not able to bear my heat has fallen into the water, broken in pieces; or some great beast or bird has come, the noise of which is still heard." Having thus said, the serpent vomited forth poison from a hundred and ten hoods, while Shree Krishnu continued swimming. At this time, his companions weeping and stretching out their hands, called out ; the cows with their mouths open ran about on all sides, lowing and painting ; the cowherds apart were saying, "Krishnu ! come out quickly ; otherwise, what answer shall we give, if we go home without you ?" They ware grieved, and continued speaking thus, when one of them went to Brindabun, and mentioned, that Shree Krishnu had jumped into the whirlpool of Kalee. On hearing this Rohnee,

island of Kounuck was a fine place; why did Kalee come away from it, and why did he remain in the Jumna? Explain this to me, that the doubts of my mind may depart." Shree Shookdeo said,—Raja! the bird, upon which Huri rides, dwells in the island of Kounuck, it is very powerful; for this reason the great serpents in that quarters acknowledging his superiority, constantly, gave him a snake. They brought it, and placed it upon a tree; he came and devoured it. One day Kalee, the son of the serpent Kudroo, presuming on his poison, went and ate up the foot of Vishnu's bird. In the meantime, the bird came there, and there was a great dealof fighting between the two. Of a sudden Kalee having given up all for lost, began to say to himself, "How shall I escape from him, and where shall I go?" Having thus said, he thought that if he were to go and dwell at Brindabun on the banks of the Jumna. he wolud escape, because the bird could not go there: thinking thus, Kalee proceeded there. Again the Raja Pureechit enquired from Shookdeo, "O great king! explain to me, why he could not go there." Shookdeo Jee said,—Raja? once on a time Suobhis, the sage, seated on the bank of the Jumna was engaged in devotion: the bird of Vishnu, having gone there, killed and ate a fish. Then the sage being angry, pronounced this curse upon him: "If you ever come here again, you shall not escape with life." For this reason, the bird could not go there; and from the time Kalee went to that place, it was called the Whirlpool of Kalee. Having recited thus much, Shree Shookdeo Jee said, when Shree Krishnu Chund came out of the water Nund and Jusoda being rejoiced, gave many gifts and performed many acts of charity. Their eyes were delighted at beholding the countenance of their son, and by beholding him life was restored to all the inhabitants of Bruj. In the evening they said to each other, "How shall we go home now, having suffered fatigue, hunger and thirst all day long! Let us pass the night here, and go to Brindabun in the morning." Having thus said, they all fell asleep.

At midnight there was a heavy storm, and a conflagration on all sides. Trees, forests and cattle were all destroyed by the fire.

When the fire occurred, all of them started from sleep and being frightened, and looking round on all sides, they began to stretch out their hands, and call out,—"Krishnu! Save us quickly from this fire; or it will reduce us all to ashes in an instant." When the inhabitants of Bruj, together with Nund and Jusoda, had called out thus, Shree Krishnu Chund Jee rising, drank up the fire in a moment, and put an end to all their anxieties. They returned to Brindabun, early in the morning, and there were rejoicing and songs of congratulation in every house.

CHAPTER XIX.

HAVING proceeded thus far in the narrative, Shree Shookdeo said,—O great King! listen attentively, and I will explain the seasons and the different sports Krishun engaged in the courses of them. The hot season came first, and by its arrival, took away all the pleasures of the world; and having heated the earth and atmosphere, made them like fire; but owing to the glory of Krishun, there was constant spring in Brindabun. There creepers bloomed on numerous arbours of trees; flowers of different kinds blossomed, upon which there was the buzzing of swams of bees, Kokilas poured forth their notes on the mango branches, and peacocks strutted about in cool, shady places. A sweetly scented breeze was blowing, and on one side of the Jungle, the retired Jumna exhibited its beauty. Krishnu and Bulram left the cows, and were engaged in all sorts of rare sports with their companions, when a demon, named Purlunt, who had been sent by Kuns, came in the form of a cowherd. On seeing him, Shree Krishnu, said to Buldeo with a wink—"This is no friend of ours, Bulbeer; this is an evil spirit, who has come in a disguised form. Let us take measures for his destruction; we cannot kill him while he in the form of a cowherd: when he asssmes his own form, do you kill him immediately."

Having thus instructed Buldeo, Shree Krishnu Jee laughing and calling Purlunt to him, took hold of his hand and said, "Your appearance is most beautiful; you are certainly our friend, without any deceit."

Having thus spoken, and taking Purlunt with him

he divided the cowherds' children into two equal portions taking half himself and giving half to Bulram Jee, and having made two of their young companions sit down, he and Bulram began to ask, and explain the names of fruits and flowers.

In this sport of explanation Shree Krishnu lost, Buldeo won, Then those who were on Shree Krishnu's side ran off with the companions of Buldeo on their shoulders. Purlunt outstripped them all, taking Bulram with him, having reached the jungle, he began to increase in size.

Buldeo on this blackhill-like (monster,) appeared as beautiful as the moon in a dark-colored cloud, and the splendour of his earrings was as dazzling as lightning, the perspiration fell from him like rain. Having narrated thus much, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! when having got him alone, the demon was on the point of destroying Buldeo, he killed Purlunt with blows.

CHAPTER XX

Shree Shookdeo Jee said,—Raja! when Bulram returned, after having killed Purlunt, he met Krishnu with his companions. And the cowherds' children who were in the jungle pasturing the cows, having heard that a demon had been killed, left their cows and came to look at him. The cows in the meanwhile went from one grass jungle to another. When the two brothers arrived, they could not see any cow.

The cows and cowherds were dispersed: they lost their road, and wandered about the grass and palm jungles. Climbing up trees they (the cowherds' children) called out to each other, and repeating names, they waived clothes in the air.

In the meantime, one of his companions came, and said to Krishnu, joining his hands, "O great king! the cowherds' children and the cows having broken through (or destroyed), the Mouj jungle have been mixed up together, just in the same way as in the months of Sawun and Bhadon, rivers rushing along with high waves mixed in the sea" At this time they perceived that there was a fire blazing furiously. On seeing it, the cowherds and

their companions, being greatly alarmed and frightened, called out," Krishnu ! Krishnu ! save us quickly from this fire, or we shall all be instantly burnt to death" Krishnu said, "All of you shut your eyes." When they had shut their eyes, Krishnu, having put out the fire in a second, caused another delusion, and having taken off the cowherds' children with the cows into a fig tree forest told them to open their eyes.

The cowherds having opened their eyes, said, gazing round, " Where has that fire gone, Krishnu ? When did we come into the fig tree forest : this is indeed strange, Bulbeer ?"

Having thus said, they accompauied Krishnu and Bulram with the cows to Brindabun, and each went home and mentioned, that Bulram had that day killed a demon, named Purlunt ; and that there had been a fire in the Mouj forest, which, through the power of Krishnu, had been extinguished. Having narrated thus much Shree Shookdeo Jee, said,—Raja ! hearing these words from the mouths of the cowherds' children, all the inhabitants of Bruj went out to see ; but they obtained no clue to the actions of Krishnu.

CHAPTER XXI.

Shree Shookdeo, the sage, said,—" O great king ! having seen the excessive violence of the hot season, the mighty king of the rains taking compassion on the four-footed beasts, and birds and animals of the earth, and having collected clouds from all quarters, came forth to fight. At this time the thunder of the clouds was like the sounds of drum ; and the clouds, of different colour, which were collected together, were brave and resolute heroes. In the midst of these the flashing of the lightning was as the glittering of arms. Here and there rows of cranes in their flight looked like white flags ; frogs and peacocks sung praise, like birds, who accompany armies, and the continued rain fell in large drops like arrows.

Beholding the rainy season approach in this splendid style, the hot season abandoned the plains, and ran off with its life. Then the Lord of the clouds, having rained upon the earth, conferred gladness upon it. She (the

earth) having performed penance during eight months' separation from her lord, now compensated herself by enjoyment.

Her breasts came down and became cold. She was pregnant and had eighteen sons ; who, taking presents of fruits and flowers, went to pay respects to their father. The land of Brindabun, appeared as beautiful at that time as a loving woman, adorned with ornaments. And on all sides the rivers, nullahs and tanks were full ; on which were water-fowl of different kinds, adding beauty to the scene. The branches of lofty trees were waiving to and fro, and on them cuckoos, pigeons, parrots and other birds were pouring forth their mingled notes. And here and there the cowherdesses and cowherds, dressed in red and yellow dresses, and swinging, were singing melodies in high notes. Approaching them, Shree Krishnu and Bulram afforded them great pleasure by engaging in, and exhibiting their youthful sports. In this delightful manner the rainy season passed away; then Shree Krishnu began to say to the cowherds' children, "Brothers ! the pleasure-giving *surud* season has now come. Now all, I know, will enjoy great pleasure ; now is the season of enjoyment and fine weather. The stars by night shine in the sky, brilliant as the passionless Bruhmu. For four months we have remained in the house ; now that the *surud* season has come, let us give up all love for it, the (house) People run to and fro, occupied with their respective affairs. Princes proceed to conquer foreign countries.,

CHAPTER XXII.

Shree Shookdeo Jee said,—O great king ! Shree Krishnu Chund having thus spoken, took the cowherds' children with him again to engage in sports. And whilst Krshnu was absent in the jungle, grazing the cows, the cowherdesses remained in their houses, singing his praises. One day Shree Krishnu played on the flute in the jungle ; and on hearing the sound on the flute, all the women of Bruj stood up in a state of agitation ; and, having assembled in one place, sat down on the road they began to say to each other, " Our eyes will then be fully gratified when we behold Krishnu ; he is now with the cows in the jungle, dancing and singing,

in the evening he will return, and then we shall see him." On hearing this, a cowherdess said, "Hear me, friend! he has played upon the flute, and behold what greatness he has conferred upon the bamboo.

"What, excellent qualities has it, that Shree Krishnu's mouth should be fastened to it all day long. And having drank the nectar of his lips, raining forth joy, (it) the flute emits sounds like the clouds?

"What is it more beloved than ourselves, that Krishnu keeps it near him day and night?

"It was made in our presence, and has now become a rival to us, being constantly on his person.

"When Shree Krishnu, having wiped the flute with a yellow silk cloth, plays upon it, the gods, sages, celestial choristers and musicians taking their wives with them and seated in their chariots, come eagerly to hear him, and being fascinated by hearing him they become fixed and motionless as pictures. What penance has the flute performed, that all are so subservient to it!"

Another cowherdess said in reply, "Having first of all been produced in the stock of the bamboo, the flute kept Huri in constant remembrance. Afterwards it endured heat, cold and rain. Suddenly, being broken up into small pieces, it burnt its body in fire and inhaled smoke.

"This is the penance it has performed, by means of which it has become complete, and obtained this result (fruit)."

Having heard this, one of the Bruj women said,—"Why has the Lord of Bruj not formed us into flutes that we might stay with Huri day and night?" Having narrated thus much, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! the cowherdesses constantly sung the praises of Krishnu, until his return from grazing the cows in the jungles.

CHAPTER XXIII.

Shree Shookdeo, the sage, said,—On the departure of the *surud* season, the winter came, when there was very great cold and frost. Bt this time the women of Bruj said to one another, "By bathing in the month of Aghun, the sins of every birth are obliterated, and the

hopes of the mind are accomplished. I have heard so from old people." On hearing this, they all resolved to bathe in Aghun, that they might without doubt obtain Shree Krishnu. Having resolved upon this, and risen very early in the morning, the women of Bruj dressed and ornamented themselves, and went in a body to bathe in the Jumna. Having bathed and made an offering to the sun, of eight ingredients coming out of the water, they made an earthen image of Parvutee. Putting sandal, rice, flowers and fruits upon it, placing before it perfumes, lamps and consecrated food, performing poojah with hands joined, and holding their heads, they beseeched Parvutee, saying "O Dewee, we constantly supplicate this boon from you, that Shree Krishun may be our lord." In this manner the cowherdesses constantly bathed. Fasting all day, they are congulated milk and rice in the evening, and slept on the ground at night. With a view of quickly obtaining the fruit of their fasting, all the women of Bruj went one day to a very steep ghaut to bathe: and on arrival having taken off their clothes, and placed them on the bank, they went naked into the water. They began sporting about, and singing the praises of Huri.

Shree Krishnu was also at this time pasturing cows, sitting under the shade of a fig tree. Having heard by chance the sound of their singing, he came silently to the spot, and having concealed himself began to look on. A sudden thought struck him, while he was looking on and having stolen all their clothes, he climbed up a "Kudum" tree, and placed them all in a bundle before him. In the meantime, the cowherdesses looking on the bank for their clothes could not find them. Being alarmed, they got up and began searching all round, and saying to each other, "Not even a bird has come here; who can have taken away our clothes?" Just then a cowherdess saw Krishnu sitting hid on a " Kudum" tree with a crown on his head, club in his hand, marked with saffron on the forehead, in a yellow silk dress, with a garland of flowers reaching to his feet, and preserving a strict silence, with a bundle of clothes before him. She called out," Behold him ! who has stolen our hearts and our clothes, seated

on a " Kudum" tree with our bundles." Hearing this, and seeing, Krishnu, all the women were ashamed, sitting down in the water, joining their hands and bending their heads, they supplicated and entreated Krishnu, saying— " O compassionate to the poor ! beloved destroyer of our griefs ! O Mohun ! please give us our clothes." Krishnu replied, " By the oath of Nund, I will not give them thus ; come out of the water one by one, and you shall obtain your clothes."

The women of Bruj said angrily, " This is a pretty lesson you have learnt in telling us to come out of the water naked. We will go and tell this to your father and brother, and they will come and lay hold of you as a thief. And we will mention it also to Nund and Jusoda, who will teach you better. We are ashamed at what you have done ; you have put an end to all recognition (acquaintance) between us" On hearing this, Shree Krisnu Jee was enraged and said, " You shall not have the clothes until you come, and fetch them yourselves." The cowherdesses were alarmed and said, " O kind to the poor ! it is you, who constantly keep us in remembrance, and who are the guardian of our good name ; how shall we fetch them ? It is for your sake, that we have offered up our vows, and bathed in the month of Mungsir. " Krshnu replied, " If you have bathed with sincerity on my account in the month of Aghun, lay aside all bashfulness and deceit, and come and take your clothes.' When Shree Krisnnu Chund had thus spoken, the cowherdesses on reflection began to say to each other, " Let us go friend ! let us mind what Krishnu says, because he knows all the secrets of our bodies and minds. Why should we be ashamed before him ?" Having thus determined, acting according to what Shree Krishnu had said, and concealing their breasts and privities with their hands, all women came out of the water, bowing their heads. When they stood opposite to Shree Krishnu on the bank, he said laaghing, " Now put your hands together, and come forward, and I will give you your clothes." The cowherdessees said, " Darling of Nund ! why do you deceive us, we are plain simple women of Bruj. We have been tricked, and all our mind and memory are gone. Is

this the game you have determined upon playing, Huri? Whenever we think of this, we shall be ashamed ; now do something for us, O lord of Bruj !" When they had thus spoken, and put their hands together, Shree Krishnu then, said, "Be not displeased at what has happened, because this is a lesson I have given you. The habitation of the god Varoonu is in water : for this reason, if any one goes naked into the water, his character is entirely destroyed. Having been delighted at beholding the affection of your mind, I have told you this secret ; now go home, and return in the month of Kartik to dance the circular dance with me."

Shree Shookdeo, the sage, said,—O great king ! the cowherdesses having heard the speech, returned to their homes, delighted and satisfied. And Shree Krishnu, having come to the fig tree, went along with the cowherds' children and their companions and cows. Beholding on all sides jungle of various kinds, they began to speak in high terms of trees, saying, that after coming into the world, they themselves sufferred many troubles, and afforded pleasure to mankind. It is thus, that the coming into the world of those. who are attentive to the interest of others is beneficial." Conversing in this manner and advancing onward, they arrived near the Jumna.

CHAPTER XXIV.

Shree Shookdeo Jee said,—When Shree Krishnu having arrived near the Jumna, was standing under a tree, leaning on a club, all the cowherds' children and their companions came, joining their hands said,—"O great king ? we are very hungry ; we have eaten all the food we brought with us, still our hunger has not gone off." Krishnu replied, "Observe, that smoke, which appears some distance off. The inhabitants of Muttra are offering sacrifice secretly from fear of Kuns : go to them, and having mentioned my name, aud made an obeisance, stand before them with hands joined; and from a distance ask for food with the same humility, as meek beggars ask for it."

The cowherds, after hearing this speech, went to the spot where the inhabitants of Muttra were sacrificing

[were seated] preparing the sacrifice. Having gone, and paid their respects, they said with the greatest humility, joining their hands,—" O great kings ! Shree Krishun Chund Jee has, with deferential respect sent this message to you through us :—he is very hungry, and would be much obliged if you would kindly send him something to eat." When the inhabitants of Muttra had heard this message from the cowherds, they replied angrily, "You must be very hungry to make such a request at this time ; we will not give any one any thing until the sacrifice is completed ; when we have made the offering, if any thing remains, we will distribute it." The cowherds, imploring them again earnestly, said with importunity,—"O great kings ! it is an act of great virtue to give food to a hungry man, who comes to your house." They listened not what the cowherds urged ; but turning away from them, said to each other—" These are very foolish, low cowherds, who beg for good in the middle of a sacrifice." The cowherds, returning thence displeased, and with great regret, came and said to Krishnu,—"O great king ! we have forfeited our dignity and character by begging and have not obtained anything to eat: what shall we do now ?" Shree Kirshun Jee said, " Go and ask their wives : they are very kind and virtuous. Observe their affection : on seeing you they will give you food with the utmost respect and deference."

Having heard this, the cowherds went to the place, where the wives were cooking, and said to them." Shree Kirshnu has become hungry, while pasturing cows in the jungle, and has sent us to you—if you have anything to eat, give it us. They were delighted on hearing these words from the cowherds, and ran off and brought gold dishes, filled with food of all sorts and flavours ; and would not admit any one hindering or preventing them.

A woman of Muttra, whose husband would not allow her to go having meditated and quitted her body, arrived before them all and joined Krishnu's party, in same way that water mixes [or unites] with water. And after her the rest of the women came to the place where Krishnu was standing with the cowherds' children under the shade of a tree, with his hand on a companion's shoulder, his

figure bent, and a lotus in his hand. On approaching him, they placed the dishes before him, and having made an obeisance, they said to each other, on beholding the countenance of Huri,—"Friend! this is Nund's son; let us completely gratify our eyes by looking at the moon-like face of him, on whom we meditated upon hearing his name; and let us receive the fruit, [that is] the darling object of our lives." Conversing thus and joining their hands together, they began to say in a tone of solicitation to Krishnu, "O lord of compassion! except through your mercy, who can obtain a sight of you? Great is our good fortune to-day, that we have seen you, and got rid of all our sins in every birth!

"The foolish, avaricious, proud priests, whose minds have been stained by the spirit, avarice and fascination of wealth, regarded God as man. How shall men, blinded by delusion, recognize the difference? Why should they not give food to him, to whom they offer up prayers, penance, sacrifice and love?

"O great king! that wealth, those mortals, and that modesty are advantageous, which may be useful to you, and likewise the penance, prayers and knowledge, by which your name is celebrated." After hearing this, Shree Krishnu Chund, having made enquiries about their welfare and condition, said, "Do not make obeisance to me, I am merely the child of the Chief Nund. Do they who cause themselves to be worshipped by Brahmins' wives, obtain greatness in the world? Knowing me to be hungry, you took compassion, and thought of me in the jungle. How shall I now entertain you? Brindabun, my home, is far; how shall I be able to treat you with proper dignity and respect? If I were there, I would bring flowers and fruits, and place them before you. You have sufferred inconvenience on my account by coming into the jungle; and I regret, that I have not been able to serve you in any way." He said again in the same complaisant manner,—"It is a long time since you came here; be pleased now to go home, as the Brahmins, your husbands will be expecting you; because the sacrifice is not propitious without the presence of the wife." Having heard this speech of Krishnu's, they said, joining their

hands, "O great king ! we fixing our affections on your lotus like feet, have abandoned all feelings of consideration for our families and relatives. How can we return to those, in disobedience to whose injunctions we come here? If they will not admit us into their houses, where shall we live ; for which reason it is better that we should remain under your protection. And lord, one of our women, from a wish to see you, was coming here, her husband stopped her, and the wife being distracted resigned her life." When Krishnu heard this, he laughed, and said, showed them the woman who had quitted her body, "They who show love to Huri are never destroyed. She came here before you all." Having narrated thus much, Shree Shookdeo Jee said,—O great king ! on seeing her, they were all astonished. Afterwards, when they recovered their understanding, they began to sing the virtues of Huri. In the meantime, Krishnu having eaten the food they gave him, said to them,—" Return home now, your husbands will not say anything." When Shree Krishnu had thus explained to them, having made their salutations they took their departure and went home. And their husbands, engaged in thought and expressing great regret, continued saying, " We have heard a story in the Pooranus, that at one time Nund and Jusoda performed great penance for a son ; and Bhugwan came and gave them a promise, that he should descend upon the earth in the family of Judoo, and go to their house. He has been born, and it was he, who sent to procure food through the cowherds' children. What have we done in refusing food to Krishnu, when he asked it ? To-day we have not gone into the presence of him, for whose sake sacrifice and religion have been established. We regarded Krishnu as a mortal, and did not listen to what the cowherds said. Accursed are our minds, and the performance of this sacrifice, that we did not recognize Bhugwan, and worship him. Our wives are superior to us, who went in such a spirited manner to behold Krishnu, and gave him food with their own hands, without having offered prayer, penance or sacrifice." Thus expressing their regret, the inhabitants of Muttra said in presence of their wives, joining their hands. " Great is your good fortune in having seen Huri, your lives have been most propitious."

CHAPTER XXV.

Shree Shookdeo Jee said,—Raja ! I will now inform you how Shree Krishnu Chund raised the hill Goberdhun, and destroyed the pride of Indru : listen with attention. All the inhabitants of Bruj, on the anniversary of the fourteenth of the dark part of the month of Kartik, having bathed, and filled a square place with saffron and sandal, bringing different kinds of sweetmeats and confectionery, and perfumes and lamps, were in the habit of worshipping Indru. This was a traditional custom with them. On one of the returns of that anniversary, Nund Jee made great preparations for a feast, and there were also great preparations in the houses of all the inhabitants of Bruj. Shree Krishnu Chund came and asked his mother, "What is the reason of their being so many sweetmeats, and so much confectionery in each house to-day ? Explain the secret to me that the doubts of my mind may be removed ?" Jusoda replied, "Son ! I have no leisure now to talk : go and ask your father, and he will explain to you."

On hearing this, Shree Krishnu came to Nund and Oopnund, and said, " Father ! for what god's worship are such splendid preparations being made to-day, that there are sweetmeats and confectionery in each house ? What power has he of accomplishing men's desires of granting absolution from sin and conferring boons ? Explain to me his name, and his virtues, that the doubts of my mind may disappear"

Nund said, " Son ! have you not yet found out the secret, that it is the worship (poojah) of the lord of the clouds, who is the ruler of the gods, through whose benignant liberality, prosperity and increase are obtained in the world, and also grass, water and grain. The forests and groves produce flowers and fruits : and through him all living things, animals, four-footed beasts and birds have a joyful existence. This custom of performing poojah to Indru has obtained from the times of our ancestors, and is not one, which has been lately introduced."

On hearing these words from Nund Jee, Shree Krishnu replied, "Father ! our ancestors may with knowledge or without knowledge have worshipped Indru ;

but why do you intentionally leave a straight road and follow a steep one ? By obeying Indru nothing is gained, because he has not the power of granting men's desires, or absolution from sin, and who has obtained prosperity and the accomplishment of his objects from him ; mention to me on whom has he ever conferred a boon ?

"It is indeed true, that in consequence of his penances and sacrifices, the gods made him their Raja and seated him on a throne, but he has no divine power; often (when he is worsted by evil spirits,) he runs away, and passes his time in some hiding place. Why serve such a coward, and why not have proper regard for your own dignity of character ? Indru has not power to do anything. What is written in fate, happens. Men obtain enjoyment, wealth, benefactors, brothers and relations as the result of their virtues, or their fates. And the sun, which dries up the water for eight months of the year, causes it to fall down in rain for the remaining four. In consequence of this, grass, water and grain are produced on the earth. And Bruhmu, who has formed the four castes–Brahmins, Chutrees, Byas, Soodrus—has attached particular occupations to each; *viz*, that Brahmins should read the scriptures (Vedas), Chutrees should protect the others ; Byas should carry on agriculture, and trade ; and Soodrus should he servants to the three other divisions of caste. Father ! we belong to the Byas caste; in consequence of the number of cows we possess, we obtained the town of Gokool, and thence is derived our name of cowherds. Our business is to carry on agriculture and trade, and to attend upon cows and Brahmins. The Vedas command us not to abandon our family customs. They, who abandon their own religious custom and conform to others, are like a virtuous woman of a good family, who should form an attachment to a stranger of another family. Be pleased, therefore, to abandon the worship of Indru, and perform poojah to the forests and hills; because we are inhabitants of the forests, and they are our kings. It is not right for us to abandon those, under whose government we live happily and worship others. Wherefore take all the sweetmeats, confectionery aud grain, and perform poojah to the mountain Goberdhun."

Having heard these remarks, Nund and Oopnund arose, and went to a place of assembly, where all the grown-up cowherds were seated

On hearing what Krishnu had said, they remarked, "Krishun speaks truly, do not consider his words as those of a chiid, and set them aside. If you yourselves consider well, who is Indru ? And why do we treat him with deference ? It is proper we should worship those who give us sustenance.

"What have we to do with the ruler of the gods ; let us worship forests, rivers, and the hill Goberdhun." The cowherds again said, "Krishnu has given good counsel, let us abandon all the gods ; Goberdhun is a great mountam, let us worship it."

On hearing this Nund Jee was deliglited, and caused proclamation to be made throughout the village, that on the next day he and all the inhabitants of Bruj would go and perform poojah to Goberdhun. Having heard this proclamation, all the inhabitants of Bruj rose very early next morning ; and having bathed, and performed their religious meditations, placed all articles necessary for the poojah in baskets, plates, dishes and pots of various kinds, and brought them on carts and bhangies to Goberdhun. Nund and Oopnund also with their relatives took a stock of things necessary, and accampanied the rest ; and advancing in musical procession, they arrived at Goberdhun. On arrival there, having swept and cleared the ground all round the hill and sprinkled water, they selected and deposited all kinds of sweetmeats, food, condiments and pickles : so mnch indeed, that the mountain was concealed by them ; and they spread garlands above, and silks of all colours.

The beauty of the scene at this time is not to be described : the mountain appeared as splendid as a person in a jewelled dress, ornamented from head to foot. And Nund Jee having summoned a family priest, and accompanied by all the cowherds, children, placed on the ground the mixture roolee, unbroken rice, flowers, perfumes, lamps, consecrated food, pawn, betel-nut and sacrificial presents, and performed poojah according to the injunctions of the Vedas. Upon this Shree Krishnu said, "Meditate now with pure minds upon the mountain Gober-

dhun, and he will appear and eat with you."

Hearing this all the cowherds, together with Nund and Jusoda, stood with their hands joined, their eyes shut, and in deep meditation. Nund Lal on the other hand, having then assumed a huge, monstrous form with large hands and feet, came forth silently from the middle of the hill, having lotus eyes, like the moon, a crown and a garland of flowers reaching to his feet, dressed in yellow, and wearing jewels and ornamented gems, and with his mouth open. And at the same time, in his own proper form, looking at his assumed form, Krishnu, calling out to all his companions, said, "Behold! the mountain Goberdhun, whose poojah you performed with such sincerity, has manifested itself.

Having said this, Shree Krishnu Chund Jee made a salutation to Goberdhun. The cowherdesses and cowherds, seeing this. did the same. and began to say to each other —'When did Indru show himself in this manner? We have worshipped him to no purpose: and there is no knowing why our ancestors abandoned so perceptible a deity as Goberdhun, and obeyed Indru:—there is no understanding this." Whilst they were thus talking, Shree Krishnu said,—"What are you looking at? Give him the food, which you have brought"

On hearing this the cowherdesses and cowherds filled plates and dishes with food of all kinds, (*literally* of six flavours,) and began to offer it to Goberdhun, who stretched out his hands to receive it and began eating. At length all that the inhabitants of Bruj and Nund and Jusoda had brought with them was eaten up. The form of Goberdhun then went back to the hill.

Having finished these wonderful sports, Shree Krishnu Chund, taking all his companions with him, went round the hill to the right by way of adoration; and next day leaving Goberdhun they arrived at Brindabun, laughing and playing on the road. Then there were rejoicings and festivities in every house, the cowherds' children having painted all the cows and calves and fastened ring, small bells, and other tinkling ornaments, on their necks, engaged in games and sports separately.

CHAPTER XXVI.

HAVING narrated thus much, Shree Shookdeo, the

sage, said,—" When they abandoned the worship of the ruler of the gods, and worshipped the mountain, Indru was enraged and summoned all the gods.

On their arrival, Indru asked them to explain, whose poojah had been performed yesterday in Bruj. At this time, Narud Jee came and said to Indru, "O great kind ! every one obeys you, except the inhabitants of Bruj ; and they do not obey you because Nund has had a son, according to whose instructions they act. He has abolished your worship, and caused them since yesterday to worship the mountain."

On hearing this Indru was angry, and said, "The inhabitants of Bruj have great wealth, and therefore they have become excessively proud. They have given up the prayers, penances, sacrifices and fasts, which they used to observe, and offer up on my account. They have invited famine and wretchedness. They look upon the man, Krishnu, as a god: and believe all he says to be true. He is a foolish, unintelligent child, a great talker and very proud. I will now put an end to his pride by destroying all cattle, and deprive him of wealth."

Having spoken in this angry, foolish manner, the ruler of the gods sent for the lord of the clouds. On receiving the message, he came and stood before Indru trembling, and with his hands joined. Indru when he saw this, said passionately, "Take all your army immediately with you, and overwhelm with water the mountain Goberdhun, and the space round about Bruj ; so that not a single trace of the mountain, or the name of the inhabitants of Bruj may remain."

Having received this order, the lord of the clouds made his obeisance, and received permission from Raja Indru to depart. On reaching his own abode, he called together all the great clouds, and said to them, "It is the order of the great king, that you should go immeditely and pour down rain in such quantities as to set adrift the whole of Goberdhun."

Having heard this, all the clouds collected their masses, and accompanied their ruler. He came and surrounded the whole country about Bruj : and having thundered, began to pour down heavy rain in large drops, and to point out the hill with his finger.

Having narrated thus much, Shree Shookdeo Jee said to the Raja Pureechit,—O great king ! when the thundering clouds began to pour down rain in this manner from all quarters, the cowherdesses and cowherds, together with Nund and Jusoda, alarmed and drenched with wet, trembled violently, and haviug gone to Krishnu called out, " O Krishnu ! how shall we escape from this great deluge ? You made us abandon the worship of Indru, and perform poojah to the hill ; please call him quckly to preserve us : otherwise, we shall all be drowned in a second together with the city."

Having heard this speech, and perceiving that they were all terrified. Shree Krishnu Chund replied, "Be not at all anxious, the lord of hills will come immediately and protect you." Thus saying, and heating the hill Goberdhun, he made it like fire, and raised it up, and supported it on the liitle finger of his left hand; upon this, all the inhabitants of Bruj with their cattle came and stood under it, and on beholding Shree Kirshnu, began to say with astonishment to each other. Some Vishnu has descended upon the earth ; Krishnu is a god of gods. How, brother, can Mohun be a mortal, since he has supported a hill upon his finger ?"

Having proceeded thus far in the history, Shree Shookdeo, the sage, said to the Raja Pureechit,—The lord of the clouds, with his collected force and in a great wrath, poured down rain very heavy, which fell upon the hill with a hissing sound, and became like drops falling upon a hot baking plate.

Having been informed of this Indru was enraged, and came himself and poured down rain for seven days without ceasing; but through the glory of Huri, not a drop fell upon Brij. When all the water was expended, the clouds came with joined hands, said, "Lord ! we have expended as much water as was expended at the general destruction (the great deluge), what shall we do now ?"

Having heard this, Indru reflecting and meditating, thought to himself, "Vishnu has descended uponthe earth: otherwise, who else could have had the power by supporting the hill, to protect Bruj ?" With these thoughts, and feeling great regret, Indru returned to his abode

with the clouds, which having been dispersed, there was light. Then all the inhabitants of Bruj, being delighted and said to Krishnu, "O great king ! be pleased now to restore the hill to its former position, as the clouds are all gone." On hearing which, Shree Kirshnu Chund placed the hill where it was before.

CHAPTER XXVII.

Shree Shookdeo said, –When Huri had let the hill down from his hand, and restored it to its former place, all the older cowherds, on beholding this miraculous work, said amongst themselves, "How can we call him the son of Nund, whose power has this day saved the country all round Bruj, from this great deluge? Truly, Nund and Jusoda must at some time have performed a great penance, for which reason or in consequence of which), Bhugwan has been born in their house." And the cowherds' children having come and embraced Krishnu, asked him "Brother ! how did you support the weight of such a huge hill on your soft lotus-like hand !"

Aud Nund and Jusoda, clasping their son with tenderness to their bosoms, rubbing his hand, and making his finger crak, began to say to him, "You placed the hill for seven days on your hand ; it must now be painful."

And the cowherdesses came to Jusoda, and having mentioned to her all the sports which Kirshnu had last been engaged in, said, "May this child, your son, live a very long time, the guardian of Bruj. He has destroyed demons, giants, and evil spirits. Where are the limits to his liberation of the inhabitants of Bruj? Every thing has happened exactly as Rae Gurug, the sage, said."

CHAPTER XXVIII.

Shree Shookdeo, the sage, said.—O great king ! early in the morning taking the cows, cowherdesses and cowherds with them, Krishnu and Bulram playing on the flute, and singing sweet notes, were proceeding to the jungle to give grazing to the cows, when Raja Indru, accompanied by all the gods preceded by the cow Kam-dhenoo, and mounted upon the elephant Yerawut, having come to Brindabun from the region of the gods, stood obstructing the road to the jungle. When he beheld Shree Krishnn Chund at a distance, dismounting from

his elephant, he came bare-footed and trembling, with a cloth thrown about his neck and fell at the feet of Krishnu; and expressing great regret, and shedding tears began to say, "O lord of Bruj! have mercy on me. I have been very proud, and presumptuous; and have given up my mind to sensual enjoyment and illusion. Intoxicated with wealth, I have placed my enjoyment in riches. Your nature I have not understood at all; you are god, the lord of all; who, except you, is the lord of the world? Bruhmu, Roodru, and all others, who grant boons, have obtained prosperity by your gift. You are lord of the world dwelling in the Vedas. Luchmee, constantly attending on you, has become your servant. You descend upon the earth for men's sake; and then remove all the burthens of the earth. Put away all my faults; I have been very presumptuous and foolish."

When Indru had eulogized Krishnu with such humility, Shree Krishnu Chund, taking compassion on him, said, "You have come now with the cow Kamdhenoo; and, therefore, I pardon your sin. Do not again indulge in pride, because by doing so the understanding is destroyed; and foolishness, from which disrespect proceeds, is increased."

On hearing these words from the mouth of Shree Krishnu Indru having risen, performed Poojah according to the injunctions of the Vedas; and having pronounced the name of Govind, took the water, in which his feet had been washed, and circled to the right hand by way of adoration of Krishnu. At this time the heavenly musicians, playing upon instruments of different kinds, began to celebrate the praises of Shree Krishnu; and the gods, seated in their chariots, to rain down flowers from the sky. And the crisis appeared the same, as if Shree Krishnu had been born for the second time.

When Indru had finished the Poojah, he stood before Krishnu with hands joined: and Shree Krishnu gave him the order to return to his own city with the cow Kamdhenoo. On receiving the order, Kamdhenoo and Indru taking their departures, after having made obeisance, went to the region of Indru. And Shree Krishnu Chund having allowed the cows to graze, returned in the evening, with all the cowherds' children to Brindabun.

They having gone to their homes, related that they had that day seen Indru in the jungle, through the glory of Huri.

Having related so much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—" Raja ! by hearing and reciting this account of Shree Gobind, which I have narrated to you, four blessings of religion, substance, desire and deilverance are obtained in the world."

CHAPTER XXIX.

SHREE SHOOKDEO JEE said,—O great king ! one day Nund Jee abstaining from food, observed the fast of the eleventh day of the lunar fortnight. He spent the day in bathing, meditation, worship and prayer, and the night in vigil. When six gharees of the night remained and the twelfth day of the lunar fortnight had began, having got up, and purified his body, and perceiving that it was day-break, he took a bathing cloth and ewer, and went to the Jumna to bathe : many cowherds followed him. Having gone upon the bank, made a salutation and taken off his clothes, as Nund Jee went into the water, the servants of Varoonu, who were guarding the stream, that no one might bathe at night, went to Varoonu, and said, " O great king ! some one is now bathing in the Jumna : what are your orders to us on the subject ?" Varoonu replied, "Lay hold of him, and bring him here. " On receiving this order, the servants returned to the spot, where Nund Jee having performed his ablutions was standing in the water, muttering prayers. The servants coming, and having quickly thrown a noose over Nund Jee, took him to Varoonu. Then the cowherds, who accompanied Nund Jee, came to Krishnu and said, " O great king ! the attendants of Varoonu have carried off Nund Rae Jee from the banks of Jumna to the region of Varoonu " On hearing this, Shree Krishnu got up enraged and went off, and arrived in a second at the abode of Varoonu. On beholding him, Varoonu rose and stood up, and joining his hands, said in a supplicating manner, " My birth has this day been propitious, (that is, all the objects of my present birth have been gained to-day,) by my having obtained a sight of you, O lord of the Judoos ! Put away far from me all my crimes, I have circumvented Nund your father, with this object in view. You are

celebrated as the father of all. We know not your father. Seeing Nund bathing at night, my attendants through ignorance laid hold of him. Well, by stratagem, I have obtained a sight of you; be pleased now to have mercy on me, and do not think of my crime." Being thus humble, and having brought many presents, which he placed before Nund Jee and Shree Krishnu, when Varoonu with hands joined, and having bowed his head, stood before them : Shree Krishnu, having taken the presents, returned thence to Brindabun, accompanied by his father. On seeing them, all the inhabitants of Bruj came crowding together. The cowherds enquired from Nund Rae. " Where did the attendants of Varoonu carry you to ?" Nund Jee replied, "Shree Krishnu arrived just as they had laid hold of me, and taken me to Varoonu's. On seeing him, Varoonu having descended from his throne, and fallen at his feet, said with the greatest supplication of manner, ' Lord ! pardon my offence ; I have committed this crime through ignorance, which be pleased not to cast a thought upon. "

Hearing the speech of Nund Jee's the cowherds said to each other, " Brother ! When Shree Krishnu Chund by supporting the hill protected Bruj, we know that Vishnu had descended on the earth in the house of Nund, our chief."

Conversing thus amongst themselves, all the cowherds with hands joined, said to Shree Krishnu, "O great king ! you have deceived us for a long time, but now we have fonnd out all your secrets ; you are the creator of the world, and the remover of all affliction. O lord of the three worlds ! be so kind as to show us the paradise of Vishnu"

On hearing this, Shree Krishnu Jee, having in a second made a paradise, exhibited it to them in Bruj. On beholding it, the inhabitants of Bruj became possessed of knowledge ; and they said, with hainds joined, and bended heads, " Lord ! your greatness is infinite ; we cannot speak of it, but through your goodness we have this day discovered that you are Narayun, and have been born in the world to remove burthens of the earth. "

Shree Shookdeo Jee said,—O great king ! when the inhabitants of Bruj had thus spoken, Shree Krishnu,

Chund, having brought them all under the influence of charms and fascination, carried off the paradise which he had just created for their inspection, and made his own deceptive power vanish. All the cowherds thought what had happened a dream ; and NundJee, being under the power of delusion, regarded Shree Krishnu as his own son.

CHAPTER XXX.

Having narrated thus much, Shree Shookdeo said,—I will relate, in five sections, according to the light of my understanding, the manner in which Huri engaged in pleasure and festive songs and dances with the cowherdesses.

When Shree Krishnu Jee stole the clothes, he gave a promise to the cowherdesses, that he would engage with them in festive songs and dances in the month of Kartik. From the time the promise was made, the cowherdesses, entertainig a hope of its accomplishment, and of engaging in festive songs and dances with Krishnu, became dispirited in mind, and constantly endeavoured to propitiate the month of Kartik. By lucky accident, while they were engaged in propitiation, the pleasure-giving season, including Assin and Kartik, came.

From the time the month of Kartik commenced, heat, cold and rain were destroyed. Tanks were filled with pure water. Lotuses flourished in full bloom. The white lotus, partridge and loving couples are filled with delight on beholding the moon at night.

The female ruddy goose is dirty, and the lotus withered, who regard the sun as friendly to them.

Shree Shookdeo, the sage, then said,—O lord of the earth ! Shree Krishnu Chund having come forth on the night of the full moon in the month of Kartik, saw the stars scattered in the sky—the light of the moon was spread abroad on all sides, a cool, fragrant, gentle breeze was blowing ; and on one side a thick forest of great beauty exhibited its many ornaments. Beholding such a scene it came into his mind, that he had made a promise to the cowherdesses to engage in festive songs and dances with them in the season, comprising the month of Assin and Kartik, and that it was necessary for him to fulfil this promise. Thinking of this, and coming to

the junge, Krishnu played upon the flute. Having heard the notes of the flute, all the young women of Bruj, who were filled with desire of Krishnu, on account of their separation from him, were very much frightened. At length having laid aside all feelings for kindred and family modesty, abandoning their household occupations, they put on their ornaments and came forth in the greatest confusion. One cowherdess, in attempting to go off, was stopped by her husband on the road, who brought her back home, and would not allow her to go. Upon this she meditated upon Huri, and having quitted her body arrived before them all. Shree Krishnu Chund having seen her affection immediately granted her deliverence of the soul from the body, and exemption from further transmigration.

At this point of the history, Raja Pureechit said to Shree Shookdeo Jee,—"O lord of kindness, the cowherdess did not esteem and regard Shre Krishnu Jee as the deity, but merely as an object of sense, for which she felt desire in her mind; how came it to pass that she obtained this state of deliverance and exemption? Please explain this to me, that the doubts of my mind may disappear?" The sage replied,—O incarnation of justice! even mortals, who without knowledge celebrate the greatness of Shree Krishnu Chund, obtain without doubt this religious deliverance and exemption. Just as a man who drinks the water of life without knowing it, will be immortal; in like manner he who knowingly drinks it, will derive full benefit from its excellent qualities. All men are aware, that virtues and benefits of blessings must manifest themselves. And the same holds good with reference to the glory of the adoration of Huri. In whatever manner a man may worship him, he will obtain deliverance. Muttering prayers, rosaries, sectarial marks on the body and forehead, are all utterly useless and unprofitable, if the mind is wavering and infirm. But if the mind be true, Ram is pleased with them. And I will explain the various ways, in which different persons have acknowledged Shree Krishnu, and obtained deliverance. Nund and Jusoda looked upon him as their son; the cowherdesses as their gallant; Kuns worshipped him through fear; the cowherds' children prayed to him as their

friend; the Pandoos regarded him as their most dearly loved; Sissoopal acknowledged him as an enemy. The descendants of Judoo made him one of their own family—and Jogees, and devotees with long hair, and sages meditated on him as the deity. But in the end, all obtained the blessing of deliverance and exemption. What reason is there for wonder that a single cowherdess should have obtained this blessing by meditationg on Krishnu?

Having heard this explanation, Raja Pureechit said to Shree Shookdeo, the sage,—"O lord of favour! my doubts have vanished; do me the kindness to proceed now with the narrative."

Shree Shookdeo said,—"O great king! the meeting of the cowherdesses with Krishnu, the light of the world, and sea of beauty, to meet whom they rushed forth in crowds, may be compared to the violent rushing of rivers in the rains to mix with the sea.

The splendid manner in which Shree Krishnu was decorated, baffles description. Ornamented from head to foot, and in the guise of a juggler, he appeared so fascinating, beautiful and elegant, that the women of Bruj were lost in delight at beholding his splendid appearance. Mohun, having enquired after their health, asked them in a rather dry, rough manner, "Whether they had been very much frightened travelling at night, when goblins and spirits appear abroad, over a dreadful road, and with all their clothes and ornaments put on in the greatest disorder?

"How did you come to this immense forest, abandoning all affection for your relatives and family? Such obstreperous, violent conduct is unbecoming in woman. It is said, that a wife should perform her duties with strict obedience to her husband whoever he may be; whether she marry one who is a coward, wicked, foolish, deceitful, ugly, a leper, one-eyed, blind, decrepit, lame or poor. From acting thus, her welfare and reputation in the world are derived. It is the highest exellence in a highborn, chaste woman not to leave her husband for a second. And the wife, who having abandoned her own husband, goes to another, obtains in each birth a residence in the regions below." Krishnu added, "You

have come here and seen the thick forests, pure moonlight, and the beautiful banks of the Jumna ; you had better now return home, and minister affectionately to your husbands."

On hearing these words from the mouth of Shree Krishnu, all the cowherdesses at once lost their reason, and were overwhelmed with the boundless sea of thought. Afterwards they looked down, and heaved deep sighs, and dug up the earth with their toes. The tears, which streamed from their eyes, were like the falling pearls of a broken necklace.

At length being much depressed with grief, they said, weeping, to Krishnu, " You are a great impostor ; first of all by playing on the flute you stole away, unawares, our mind and thoughts ; now being altogether without compassion, and practising deciet, you wish to destroy us by harsh speeches."

Again they said, " We have left our families, relatives, homes, husbands, and have put out of our minds the reproach of our relations, to which our conduct, has exposed us. We are deprived of our husbands ; there is no one to protect us. Grant us an asylum, O lord of Bruj ! Persons who live under your protection, desire not wealth, corporal form, modesty or greatness. You are their lord in each successive birth, O god, in the form of life ! To what home shall we go ; our souls are wrapped up in affection for you."

On hearing these words, Shree Krishnu smiled, and calling the cowherdesses said to them :—" If you really have such great affection for me, engage with me in festive songs and dances."

On hearing these words the cowherdesses abandoned all grief, and gathered round him with delight from all sides, and began to feast their eyes with beholding the face of Krishnu.

The cloud-coloured Krishnu stood in the midst ; and the women, engaged in diversions, appeared like golden creepers, growing from under a dark-coloured hill. Shree Krishnu had before intimated to his delusive power, that he would engage in festivities, and had orderd the power to raise a fine building, remain in it, and grant all the desires and wishes which any one might form.

O grent king ! the delusive power, on hearing the order, went to the banks of the Jumna, and having made a large, round golden terrace, studded with pearls and diamonds, and surrounded it on all sides with pillars of sprouting plantain, which were wreaths and garlands of flowers of all kinds, came and informed Shree Krishnu Chund of what he had done. He was delighted at hear ing it, and taking all the women of Bruj with him, went to the banks of the Jumna.

On arrival, they saw that the splendour of the circular terrace, which had been made for their festivties, was four times more brilliant than the moon's orb. The sand, which surrounded it, appeared like the light of the moon. There was fragrant, cool, sweet breeze blowing. And in one side the verdure of all the forests displayed its numerous beauties in the brightness of the night.

On viewing this scene the cowherdesses were highly pleased, and having gone to the bank of a tank, named Mansarowur, which was near the terrace, and putting on pleasing, elegant dresses and ornaments, adorning themselves from head to foot, they brought sweet-toned lutes, timbrels, and other musical instruments ; and being intoxicated with love, abandoning all reflection and modesty, they began to play, sing and dance with Krishnu. At that time, Shree Gobind in the assembly of cowherdesses, appeared as beautiful as the moon amidst stars.

Having recited so much of the history, Shree Shookdeo Jee said,—O great king ! when the cowherdesses, having utterly abandoned reason, looked upon Huri in the course of their festivities, as their natural husband, and considered him as subservient to themselves. Shree Krishnu Chind reflected in his mind,—"The cowherdesses now think me in their power, and regard me in their minds as their natural lord ; they have become ignorant, abandoning all modesty, and twine themselves round my neck, and embrace me with great affection ; they have all utterly forgotten knowledge and meditation ; I will now leave them, as they have increased their pride ; 1 will see what they will do, and how they will live without me in the jungle." Having thus reflected, and taken Shree Radhika with him, Shree Krishnu Chund disappeared.

CHAPTER XXXI.

Shree Shookdeo, the sage, said,—O great king! all at once on their not seeing Shree Krishnu Chund, darkness clouded the eyes of the cowherdesses; and being much troubled in mind, they were agitated in the same degree, as a snake is alarmed at having lost the jewel on its head.

Upon this, a cowherdess began to say,—"Tell me friend! where has Mohun gone, after having dispersed us. He was caressing me with his arms round my neck. He was but now engaged with us in festive songs and dances; where has he gone, and did not any of you see him, while he was going away?"

On hearing these words, all the cowherdesses were exceedingly sad at their separation form Krishnu, and said heaving deep sighs, "Where shall we go, what shall we do, whom shall we call out? No one knows where he is; how shall we find Krishnu?"

Speaking thus, and being inflamed with love of Huri, all the cowherdesses began to search for Huri in every direction: and singing his praises, (celebrating his many good qualities,) and weeping exclaimed, "Why have you left us, O lord of Bruj! We have given up every thing to you.?"

When they did not find Krishnu where they first searched, they advanced some distance, and said to each other, "We can see no one here, from whom shall we enquire where Krishnu has gone?" A cowherdess said, "Friends! a thought occurs to me, that all the beasts, birds and trees in this forest are saints and sages. They have descended upon the earth to behold the sports of Krishnu; enquire from them, who must have seen from their present position, and who will be able to point out where Huri has gone." On hearing this suggestion, the cowherdesses, who were very uneasy in their minds in consequence of their separation from Krishnu, began to question every animate and inanimate object:—"O fig tree and other trees! you have obtained your present lofty form through the performance of acts of virtue. You have been beneficent to others; assuming on earth the form of trees. You have endured the pains of heat, cold and rain, and remained standing for others' advantage.

O bark, blossoms, roots, fruits and branches ! with which you benefit others, be so kind as to tell us whether Huri, who has stolen all our affections and wealth, has come here. O palm, mango, and kuchnary ! have you seen Moorari going off in any direction ? O champa and other trees ! have you seen Bulbeer any where ? O full-blown Toolsee ! much beloved by Huri, whom he never allows to be separated from his body, have you met Krishnu to day ? who will point out to us where he is ! O jasmines of different kinds ! has Shree Krishnu come in this direction ?" The women of Bruj called out to the deer, "Have you seen Krishnu pass in this direction?"

Having recited thus much, Shree Shookdeo Jee said,—O great king ! the cowherdesses, enquiring in this way from animals, birds, trees and creepers where Krishnu had gone, began, after the manner of Shree Krishnu to represent the death of Pootna and to go through all the sports and amusements, which Huri had engaged in and continued to search for him.

At length after searching some time, and having gone some distance, they beheld the marks of Krishnu's feet, his lotus banner and iron goad, glittering on the sand.

The women of Bruj seeing the dust, which gods men and sages search for, made an obeisance to it ; and having placed it upon their heads, and entertaining a hope of meeting Krishnu, proceeded onward ; when lo ! the trace of a woman's feet became visible near the marks of the feet, which they had first beheld. They were surprised at the sight, and advancing further, they found a beautiful looking-glass, studded with gems, on a bed of soft leaves They began to question it. When it would not speak in consequence of the pain of separation from a loved object, they asked each other, "Friend ! why did he take these with him?" Then, one who know the mutual feelings of lovers, and their beloved replied, "Friend ! when the lover sat down to plait the hair of his beloved, and his lovely form was concealed from sight, his beloved then took the looking-glass in her hand, and showed it to her lover. Then the image of Shree's face was reflected from the mirror."

The cowherdesses were not at all angry at hearing this remark ; but began to say, " She must have worshipped Shivu and Parvuttee well, and performed great penance, to be able to enjoy diversion with the lord of life in this retired manner, without fear." O great king ! all the cowherdesses intoxicated with love, were thus idly talking, and wandering about in search of Krishnu, whilst Shree Radika Jee, deriving great enjoyment from Huri, and thinking her beloved in a state of subserviency to her, considering herself greater than all others, and indulgeng in great presumptuousness of mind, said, " O beloved ! I am not able to walk, please carry me on your shoulders."

On hearing this, Shree Krishnu Chund, the annihilator of pride, and acquainted with the secrets of the heart, smiled, and sitting down, said to her, "Come and sit on my shoulders," When she set forth her hands to climb up, Shree Krishnu disappeared ; and she remained standing in that posture, with her arms stretched out ; just as lightning forces its way presumptuously from the clouds, or the angry moonbeams separate themselves from the moon. And the splendour of her fair form, escaping and spreading upon the earth, displayed as much beautiful as an elegant woman, standing upon ground of gold. Tears strained from her eyes; and she could not drive away the bees, who, overpowered by the sweet smell, came and settled near her face. And having deep sighs, she wept so violently in her solitude in the jungle, distressed by the separation from Krishnu, that the animals, birds, trees and creepers, hearing her lamentations, began weeping also.

And thus she exclaimed : " O lord ! best of lovers, where have you gone, O self-willed Behare ! I am the slave of the asylum of thy feet. O sea of beneficence ! have campassion on me."

In the meanwhile the cowherdesses, continuing their search, came up to where she was ; and throwing themselves on her neck, embraced her with the same degree of pleasure, as a man, who had lost great wealth, would experience in the midest of his losses, in recovering half of it. At length, observing that she was very much distressed, the cowherdesses, taking her with

them, went in the great forest, and searched for Shree Krishnu Chund as long as the moon-light lasted. When they could not find their road in the jungle on account of the darkness, they all returned thence with a confident hope of meeting Krishnu, and came and sat down on that bank of the Jumna on which Shree Krishnu Chund had afforded them very great pleasure.

CHAPTER XXXII.

SHREE SHOOKDEO JEE said,—O great king ! all the cowherdesses, sitting on the bank of the Jumna, and intoxicating with love, began to sing the exploits and virtues of Huri : "O most beloved ! since you came to Bruj, you have diffused new pleasures there. Luchmee in the hope of your protection, has come and taken up her fixed abode. We, cowherdesses, are your slaves ; show compassion, and quickly take thought of us; since we have seen your elegant, dark-coloured, beautiful form, we have become your slaves without purchase. The arrows of your eyes, have pierced our breasts. Beloved ! in what way and manner are we not yours ? Have mercy on us, as our lives are ebbing out. Lay aside relentlessness, and be pleased to present yourself soon to our sight. If your wish was to destroy us, why did you save us from the poisonous serpent, from fire, and from inundation ; why not have allowed us then to die ? You are not merely Jusoda's son ; Bruhmu, Roodru, Indru and all the gods, humbling themselves before you, have brought you on the earth for the protection of the world.

"O lord of life ! it is a subject of great wonder to us, whom you will preserve, if you destroy your own !—Beloved ! you are acquainted with the secrets of the heart ; why do you not put an end to our affliction, and grant the accomplishment of our hopes ! What, beloved ! do you wish to display your heroism towards us weak women ? What pain do we not suffer, when we behold your gentle smile, your affectionate glance, the bend of your eyebrows, the coquetry of your eyes, the undulating motion of your neck, and the splendour of your discourse ? And when you used to go to the jungle to give pasture to the cows the stones and thorns of the forest gave pain to our minds when we thought of your soft feet. You went early in the morning, and returned in the evening : but

still these four pahurs appeared to us like four ages. When sitting in your presence, we gazed on your elegant form, we thought in our minds, that Bruhmu was very foolish in having formed the eyelid, to prevent our fixed and uninterrupted gaze."

Having told so much of the story, Shree Shookdeo Jee said,—O great king ! The cowherdesses, distressed at their separation from Krishnu, continued in this disconsolate manner to sing his exploits, and worn out by their exertions in doing so; but still Beharee did not come.

At length, being utterly without hope, and giving up all expectation of living, they became quite senseless from total want of resolution; and falling down, wept so violently and with such lamentations, that all things animate and inanimate, on hearing them, were very much afflicted.

CHAPTER XXXIII.

Shree Shrookdeo Jee said,—O great king ! when Shree Krishnu Chund, who is acquainted with the secrets of the heart, knew that the cowherdesses would not survive without him, then appeared amongst them the son of Nund, just as a juggler would appear again, after having been concealed, whilst a person shut his eyes. When they saw that Huri had come, the senses of all of them were revived, just as the organs of perception are resolved to animation, when life is revived in a dead man. Whilst they did not see him, their minds were in a state of agitation, as though they had all been bitten by the mind-agitating snake. Their troubles were ended on the arrival of him they loved, as creepers are revived by being sprinkled with the water of life. In the same way that the lotus appears withered at night, but revives on beholding the splendour of the sun, the large eyes of the women of Bruj were restored to animation on beholding Krishnu.

Having recited thus much, Shree Shookdeo Jee said,—O great king ! the cowherdesses, on seeing Shree Krishnu Chund, the root of joy, being all at once released from the sea of despondency, approached him and were as much rejoiced as a man drowning in the unfathomable ocean would be to find a shallow place And they collected round him on all sides. Then Shree Krishnu took

them with him to the place where they had first engaged in festive songs and dances On their arrival, one of the cowherdesses took off her scarf, and spread it for Krishnu to sit down upon. As he sat down upon it many of the cowherdesses were angry, and said, "O great king! you are very deceitful, and steal away the minds and wealth of others, but do not respect the good qualities of any one."

After this, they said to each other, "He has abandoned what is good, and embraced what is bad. Deceit suits his mind. Consider, friend! how can we possibly form an association with him."

On hearing this, one of them said, "Friends! do you remain apart; as we derive no benefit from our own speaking, I will make Krishnu himself speak." Saying these words, she smiled and enquired from Shree Krishnu,—"O great king! explain to us who is a good man, and who is a bad man, in the four following instances:— One, who without having done a good action, shall expect good actions from others, or shall expect to have his non-performance of good actions considered in the light of the performance of them : a second shall make a return for a good action : a third shall return evil for good ; a fourth shall take no thought whatever of any good that may be done to him" Shree Krishnu Chund replied, "All of you listen with attention, whilst I explain who is the good, and who the bad man, in the cases mentioned. The best is he who does good without receiving any, as a father loves a son. It is no virtue to return good for good, in the manner that a cow gives milk for the food she receives. Consider as your enemy one who regards good and evil alike. The most ungrateful of all is, he who forgets good done to him."

When the cowherdesses, on hearing these words and looking to each other, began to laugh, Shree Krishnu Chund was frightened and said,—"I am not to be reckoned amongst any of these four kinds of persons, which you seem to think by your laughing ; moreover, it is my custom to grant the accomplishment of any wish or desire a person may ask from me. Perhaps you will say, if this is your practice, why did you abandon us in the jungle ? The reason was, that I made trial of your affection Do

not think ill of me for this, but believe what I say."

After this, he again said,—"I have now tried you; remember and meditate upon me. You have increased your affection for me, who am like a poor man that has obtained wealth. You have met my wishes in every respect; and in doing so, have foregone the reproach of the world, and the Vedas; just as a religious devotee, who abandons his home, and entertains a love for Huri with sincerity of mind. If I should live for a hundred years of Bruhmu, I should never be out of my debt to you."

CHAPTER XXXIV.

SHREE SHOOKDEO, the sage, said—Raja! when Shree Krishnu Chand had spoken in this agreeable manner, all the cowherdesses, laying aside their anger, and being greatly rejoiced, arose, and having united with Huri, began to indulge in every kind of pleasure, delight and pastime; when Krishnu had recourse to his deceptive power, and divided his body into numberless particles, desiring to give pleasure to them all; and engaging in their sports with the greatest affection, Shree Krishnu Chund, having assumed as many bodies as there were cowherdesses, took them all with him to the circular terrace, where he had before gone; and again began engaging in festive dances and songs.

The cowherdesses, in pairs, joined their hands, and Huri was in the midst of them. Each thought he was at their side and did not recognize him near any one else. They placed their fingers within his fingers, and whirled about with the greatest enjoyment, taking Huri with them The son of Nund in the midst of the cowherdesses was like thick masses of clouds, surrounded on all sides by lightning. The dark-blue Krishnu amongst the fair women of Bruj was like a sapphire on a necklace of gold.

O great king! standing thus together, the cowherdesses and Krishnu began to tune various kinds of musical instruments, preluding difficult airs, and played and sang, producing great varieties of tone, and singing whilst they danced. And so delighted were they, that they seemed to lose all recollections of their very existence. Sometimes the breast of one was uncovered, and the diadem of another slipped off. At one place, the pearl necklaces of some were broken, and the pearls fell on the

ground : at another, garlands of flowers were strewed about. The drops of perspiration on their foreheads glittered like strings of pearls ; and the ringlets of the cowherdesses were spread in such loose and dishevelled manner over their faces, that they resembled young snakes, who had flown up, and then become fastened to the mood, from an eager desire to obtain the water of life.

Sometimes a cowherdess, singing in high tones, accompanied Krishnu's flute ; and sometimes one of them sang without accompaniment. And when any one of them, having stopped Krishnu's flute, poured forth the same notes from her own voice, he was as much fascinated as a child on beholding its own image in a mirror.

Thus singing and dancing, and practising all kinds of coquetry and ogling, they passed the hours in mutual enjoyment, and being pleased with each other, they laughed and embraced and made a propitiatory offering of their dresses and ornaments. At that time Bruhmu, Roodru, Indru and all the gods and celestial musicians, seated in their chariots with their wives, looked down upon the festivites, and showered down flowers with ddlight. And the wives gazing on the scene of pleasure with eager desire thought to themselves, that if they could be born in Bruj, they also might join in festivities with Huri. And to such a pitch were the musical notes and tones carried, that on hearing them, the air was stilled, and water ceased to flow; and the moon, together with the whole of the stars, was astonished, and poured down the water of life from its rays The night was prolonged, so that six months passed away ; whence that night was named, Bruhmu's Night.

Having proceeded thus far with the history, Shree Shookdeo Jee said,—O lord of the earth ! whilst engaged in these festive sports, a whim seized Krishnu, and he went with the cowherdesses to the banks of the Jumna. Going into the water and engaging in aquatic pastimes, after he had got rid of his fatigue, he came out ; and having accomplished the wishes of them all, said to them, " There are four ghurees of the night remaining ; go all of you to your homes. The cowherdesses were sad at these words, and said, " Lord ! how shall, we go home, leaving your lotus-like feet ! Our greedy minds do not,

approve what you have suggested." Shree Krishnu replied, "Meditate on me in the manner that religious devotees meditate ; and wherever you may be, I will always be with you." They were gratified at these words, and taking leave returned home ; and no one at their houses was aware that they had not been all along at their respective houses.

Having heard thus much of the history, Raja Pureechit said to Shree Shookdeo, the sage,—"O kind to the poor ! Shree Krishnu Chund had come upon the earth to destroy evil spirits, and remove the burthens of the world, and, having conferred happiness on saints and religious men, to promote piety. Explain to me, why he engaged in festivities with other men's wives ; as it is the act of a dissolute person to enjoy himself with another man's wife ?" Shookdeo Jee replied,—Raja ! you do not understand his mystery, and regard the deity as a mortal. His body is glorious and pure, by remembrance of whom sin is obliterated, just as any thing falling into fire, itself becomes fire.

What cannot the powerful do : because by their acts they overcome fate : as Shivu took poison, and after having taken it made of it an ornament for his neck, and from a black snake into a necklace. Who can understand his actions ? Beings with power do nothing for themselves, but confer boons on all petitioners, who worship and hold them in remembrance.

The nature of Krishnu is this :—that he seems to associate with all ; but if you consider, you will perceive that he appears as separate as the lotus leaf from the water. I have already narrated to you the history of the cowherdesses' birth, and that Dewee and the mystical prayers of the Vedas were born, and came to Bruj to see and touch Huri. And in this manner, Shree Radhika also, hnving obtained a blessing from Bruhmu, was born tc be a servant to Krishnu Chund ; and remained in the service of her Master.

Shree Shookdeo Jee continued,—O great king ! we are told to believe all the acts that Krishnu performed, but not to turn our thoughts to the manner in which, and the means by which, they were performed. Whoever celebrates the fame of the lord of the cowherdesses,

obtain, fearlesss and unmoved, the highest dignity. And the same benefits which are procured by bathing in the sixty eight places of pilgrimage are procured by celebrating the great renown of Shree Krishnu.

CHAPTER XXXV.

SHREE SHOOKDEO, the sage, said,—Raja! listen with attention, and I will relate to you, how Shree Krishnu Jee released a celestial dancer, and destroyed Sunkhchoor. Nund Jee one day called all the cowherds, and said to them, "Brothers! when Krishnu was born, I made a vow to my family Dewee and Umbika, that I would go in musical procession with all the city, and perform poojah on his twelfth birth-day. As, through the mercy of Dewee, I have lived to see his twelfth birth-day, which is to-day, we must go and perform the poojah."

All the cowherds arose, on hearing these words of Nund Jee, and immediately brought forth from their houses all things necessary for the people. Nund Rae did the same, and loaded carts and bhangies with milk, curds and butter; and accompanied them with all his relations, and arrived at the abode of Umbika. Having gone and bathed in the river Suruswutee, Nund Jee sent for a family priest, and went, accompanied by all his retinue, to the temple of Dewee and performed poojah. And having placed before her all the different articles they had brought to offer, and having performed the act of going round to the right by way of adoration, they exclaimed with joined hands and in a supplicating manner, "O mother! through your beneficence, Krishnu has attained the age of twelve years."

Having thus spoken, and bowing their heads, they quitted the temple, and fed a thousand Brahmins. In consequence of the delay which this caused, Nund Jee remained there with all the inhabitants of Bruj, and they fasted, as they would at a place of holy pilgrimage. As they were sleeping at night, a boa came and seized Nund Rae's foot, and began swallowing it. He was alarmed at seeing this, and called out, "Krishnu! Krishnu! take thought of me quickly: otherwise the snake will swallow me up." On hearing his voice, all the inhabitants of Bruj, both men and women, started from sleep, and came to where Nund was. Having struck

a light, they saw a boa laying on the ground, laying hold of his foot. In the meantime, Shree Krishnu Chund Jee having arrived, placed his foot upon its back in sight of them all. On which the snake, immediately abandoning its former body, was transformed into a handsome man; and having made an obeisance, stood before them with joined hands. Then Shree Kirshnu enquired, "Who art thou, and explain for what crime thou wast transformed into a snake?" He bowing his head, said in a supplicating voice, "O thou who knowest the secrets of the heart! all the circumstances of my origin are known to thee. I am celestial dancer, named Soodursun, and dwelt in the region of the gods; and through pride thought myself superior to all others in beauty and excellence of mind; I went forth one day, seated in my chariot, to the place where Angira, the saint, was sitting, engaged in religions devotion. And I went backwards and forwards a hundred times over him. Once on seeing the shadow of my chariot, he looked up and being angry pronounced a curse upon me, sayinig, "O presumptuous! be thou changed into a boa." As he uttered these words I fell to the earth, in the form of a boa.

"The saint told me at the time that my release would be accomplished by Shree Krishnu Chund. For this reason I came and seized the foot of Nund Rae Jee, in order that you might come and grant me release. O lord of compassion! you have come, and mercifully released me." Thus having spoken, the celestial dancer circled to the right by way of adoration; and having obtained Krishnus' permission to depart, ascended his chariot, and went to the region of the gods.

On beholding this wonderful act, all the inhabitants of Bruj were astonished. In the morning, having gone to see Dewee, they all returned together to Brindabun.

Having recited thus much of the history, Shree Shookdeo, the sage,—O lord of the earth! Huldhur and Gobind one moonlight night were singing in the forest with the cowherdesses and enjoying themselves, when a demi-god, attendant of Kooveru, named Shunkhchoor, who had a jewel on his head, and was very powerful, came forth amongst them. He saw the cowherdesses engaged in sports on one side, and another direction

Shree Krishnu and Buldeo intoxicated, and singing in a state of great delight. A thought having occurred to him, he collected all the women of Bruj together, and drove them before him. The women were frightened, and called out to Krishnu and Bulram to protect them. The brothers having heard the cries of the women uprooted a tree, and seizing it in their hands, rushed forth as drunken elephants rush upon lions, and told the cowherdesses not to be at all alarmed, as they had arrived. The demi-god looking upon them as the agents of his destruction, was filled with fear; and ran off for his life leaving the cowherdesses. Nund Lal, left Buldeo with them, and went after Sunkhchoor himself, and seizing him by the hair behind, brought him to ground. After this lowering his hand, he cut off his head, and taking possession of his jewel, gave it to Bulram.

CHAPTER XXXVI.

Shree Shookdeo, the sage, said,—Raja ! whilst Huri remained in the jungle pasturing the cows, all the women of Bruj went and sat near Nund's wife, and sang the praises of their lord and related the sports in which Shree Krishnu had engaged in the forest.

"Friend ! when he plays on the flute, animals and birds derive pleasure. Dewee, seated with her husband in a chariot, is fascinated ; hearing the notes with the greatest delight. The bracelets and rings on his hand steal away all sensation from the agitated mind and body." Then one of the women of Bruj said, "The clouds were so overcome, that they ceased to thunder. Huri sings joyfully standing in one position, and makes his eye-brow, feet and cheek keep time. The doe and deer are fascinated with the notes. The Jumna is turned from its course ; and the cows gather together. The charmed clouds cast a shadow, and form a canopy over Krishnu's head. At one time Krishnu retired to arbours with thick foliage ; at another, all sat with him under a fig tree. The cows roamed about behind him ; and when they were collected, he took them to water. In the evening Huri returned, and the cows lowed on hearing the sound of the flute."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit,—O great king

in this manner the cowherdesses constantly celebrated the great fame of Krishnu during the whole day; and going forth in the evening to meet Shree Krishnu Chund, the root of joy, derived the greatest enjoyment from his society. And at the same time the Ranee Jusoda, having wiped the dust-covered face of her son in a most affectionate manner, was delighted to embrace him.

CHAPTER XXXVII.

SHREE SHOOKDEO JEE said,—O great king! one day Shree Krishnu and Bulram, having given pasture to the cows, were returning home in the evening from the jungle, when a demon, in the form of a huge bull, came amongst the cows. His body reached to the sky; his hard back was like a stone, his two sharp horns were standing erect: and blood-red eyes filled with rage. Raising his tail, he wandered about bellowing; sometimes he stopt, and then roamed abont again letting fall dung. He made his shoulders writhe and ears shake. All the gods left their chariots, and ran off With his hoof he dug up the bank of the river and upset a hill with his back, and cast it on the ground. Alll were in consternation at that time; the supporters of the world, and the guardian deities of the ten quarters trembled. The earth quaked: the king of the serpent race, on whose head the world is supported, trembled. Cows dropped their calves, and women miscarried. On seeing the bull, the cows dispersed in every direction; and the inhabitants of Bruj ran off to where Krishnu and Bulram were coming up behind them. Making obeisance they said, "O great king! a little distance in front, there is an immense bull standing in the road: save us from it."

On hearing this, Shree Krishnu Chund, acquainted with the secrets of the heart, said,—"Do not be afraid of it. It has come upon the earth in the form of a bull, because it desires its destruction from me." On saying these words, he went forward, and on seeing the bull, Krishnu exclaimed, "Come to me; you who have assumed a treacherous form. Why do you frighten any one else; why not come near me? The so-called lion's enemy runs not after deer. Behold! I am Gobind, in the form of death, and have utterly destroyed many like you."

He again called out, striking the upper parts of his arms in preparation for battle. "Come and fight with me." On hearing these words, the enraged demon rushed forth with such impetuous violence, that it seemed as if a thunderbolt of Indru's were hurled upon the earth. As often as Krishnu drove him back, he recovered himself and rushed on again. At one time, when Krishnu had dashed him upon the earth, he rose up in great fury and pinned Huri between his horns. Then Shree Krishnu Jee, escaping with activity, and placing his foot on one of the legs of the bull, laid hold of his horn, and twisted it in the same way, that a person would wring wet clothes. At length, the bull fell down, and his life ebbed out.

At this time, the gods seated in their chariots, were so rejoiced, that they began to rain down flowers; and the cowherdesses and cowherds, to celebrate with songs the great renown of Krishnu. In the mean while Shree Radhika Jee came aud said to Huri. "O great king ! you have committed a crime in having killed any being in the form of a bull. For this reason go and bathe in some place of holy pilgrimage, then you may touch other persons." Krishnu replied, "I will summon all the places of pilgrimage to Bruj." Having thus said, he went near the hill Goberdhun, and caused two deep pits to be dug. And the places of pilgrimage came there in bodily shape; and having mentioned their names, and thrown water into the pits, departed. After this, Shree Krishnu, having bathed in the pits, on coming out, made an offering of a great many cows, and having fed many Brahmins, was purified. And from that day, the two pits became famous as the Pit of Krishnu, and the Pit of Radhika.

Having finished narrating this incident, Shree Shookdeo, the sage, said,—O great king ! one day Narud Jee, the sage, came to Kuns ; and when he had explained to him the secret of the birth of Bulram and Krishnu, and of the coming of the delusive power, and of the going off of Krishnu, Kuns was angry, and said, "You speak truth. At first, he brought his son and gave him to me, having by that means increased the confidence of my mind : as a thug, who shows you something, and afterwards runs off with all your property."

On saying these words, having sent for Basoodeo,

he had him bound down and putting his hand on his sword, said with great agitation of mind. "I have discovered that you acted with great treachery towards me. I looked upon you as a good and virtuous man. You sent Krishnu off, and gave him to Nund; Dewee has come and shown me. Your words corresponded not with your thoughts and designs; I will certainly put you to death to-day on this spot. A friend, relation, attendant or person professing great regard for another, who practises deceit, is very sinful. Your words were sweet, but your mind filled with poison. You were intent only of deceit. An evil spirit is better than one who acts maliciously in affairs which concern himself."

Speaking in this vain, foolish manner, Kuns said again to Narud Jee,—"O great king ! I have not yet found out the secrets of the mind: a boy was born, and he came and showed me a girl. The child, which he mentioned as having died in consequence of the mother's miscarriage was born at Gookool as Buldeo" Thus having said, he gnashed his teeth with rage: and as he raised his sword to kill Basooodeo, Narud, the sage, having laid hold of his hand, said "Raja! keep Basoodeo a prisoner for the present, and arrange so that you may lay hold of Krishnu and Buldeo, (or so that Krishnu and Buldeo may come here.)"

When Narud Jee had made this suggestion and departed, Kuns shut up Basoodeo and Dewukee in a room; and being distracted with fear, sent for a devil, named Kesee, and said to him, "O possessed of great strength ! you are one of my retainers. I have great confidence in you. Go at once to Bruj, and having killed Bulram and Krishnu, show their bodies to me."

Kesee, on hearing this speech, and receiving the order, bowing his head, took leave and went te Brindabun. And Kuns summoned Sal, Toolsal, Chanoor, Arisht, Byomasoor, and all his other counsellors. On their arrival, he explained to them and said, "My enemy has taken up his abode near me; reflect and deliberate how you can draw out the thorn which is pricking my mind."

The counsellors said, "O great king ! you are very powerful, whom do you fear ? What great difficulty

will be in destroying Bulram and Krishnu? Be not at all anxious. We will counsel you: how, by means of stratagem and force,. they will come here. First of all, we will cause to be built such a beautiful and elegant theatre that on hearing of its splendour people will crowd from towns and villages to see it. After this, do you cause a sacrifice to be made to Muhadeo, and procure goats and buffaloes for the burnt-offering On hearing news of this, all the inhabitants of Bruj will bring presents, and Bularam and Krishnu will come with them. Then some wrestler will throw them down, or some other very strong man will kill them at the gate."

On hearing these suggestions, Kuns assenting to the advice, said, "Counsellors! you have given me good counsel." He sent for a wrestler, and having treated him with great respect gave him a *beera* of betel.

After this, holding a court, he began to say to his powerful devils,—"When my nephews, Bulram and Krishnu, come here one of you destroy them, that the apprehensions of my mind may be removed." Having thus explained to them, he sent for a *muhut* and said to him.—"You must have an elephant under you, take it to the gate and remain there. When the two brothers come and attempt to enter, have them torn to pieces by the elephant, and do not give them a chance of escape. If you will destroy them both, I will give you whatever wealth you may ask for."

Having thus explained to them all, and determined upon a sacrifice to Shiva on the fourteenth of the dark part of the month Katrik, Kuns sent for Akroor in the evening; and having given him a most civil reception, took him inside his house; giving him a seat on a throne near him, and laying hold of his hand, he said with the greatest affection,—you are the greatest in the family of Judoo; intelligent, religious and resolute; and, therefore all know and respect you. There is no one, who is not pleased at seeing you For this reason, as a dwarf, (the fifth incarnation of Vishnu) accomplish an important business for Indru, having by stratagem taken possession of the whole government of Bruj, the sovereign of the infernal regions, and made it over to Indru; so do you perform an important action for me, and go at once

to Brindabun, and bring the two sons of Dewukee here; in whatever way the affair may be managed, whether by artifice or force. It is said, that the great endure difficulties themselves in accomplishing the objects of others; you have the same interest in all my affairs as myself. What more shall I say? Bring them here in any way you can, and they will easily be destroyed. Either Chanoor will throw them prostrate, or the elephant Koobliya will lay hold of and tear them to pieces. If not, I, myself, will kill them, and accomplish my object with my own hand. And after having destroyed them, I will put Oogursen to death; because he is very deceitful and desires my destruction. And after that, having first burnt Dewukee's father, Dewuk, I will drown him. Having thus put Basoodeo to death with him, I will thus destroy by the very roots all the worshippers of Huri. Then, if you will but bring Bulram and Krishnu, reigning without any opposition, I will unite with my very powerful friend, Joorasindh from dread of whom the nine divisions of the world tremble; and with Nurkasoor, and Banasoor, and other great and mighty demons, who are his attendants."

Kuns continued to urge Akroor, saying, "Go to Brindabun to the house of Nund, and tell him, that a sacrifice is about to be made to Shivu; the bow has been placed upon it, and that there will be all kinds of sports and pastimes. On hearing this Nund and Oopnund will come with the cowherds, and bring goats and buffaloes to offer as presents, and Krishnu and Buldeo will accompany them to see what goes on. This is the plan I suggest to you for bringing them here. Hereafter, as you are possessed of great knowledge, if it would be necessary to make up any other story, do so, and act accordingly. What more need I say? There is a saying, "if the ambassador is a man of wonderful capacity, who possesses understanding and power himself, and is bold in other affairs, place confidence in him."

On hearing these speeches, Akroor thought to himself, "If I were now to speak honestly to him, and give him good advice he would not listen to it: wherefore, it is better that I should now say what may be flattering and agreeable to him. There is also a saying, applied in

another sense, that we should make speeches, which will please. "With these thoughts in his mind, Akroor joined his hands, and bowing his head, said, " O great king! you have given good advice. I give my most full consent and approbation to all you have said. We have no power over the future. Man busies himself forming many projects : but those alone, which are written in fate, are brought to completion. The event does not always correspond with our thoughts ; and no man has all his wishes fulfilled. You have considered this business, predicting the future : we know not what may happen. In compliance with what you have said, I will go off to-morrow morning early, and bring Bulram and Krishnu." On saying this, Akroor having obtained the permission of Kuns to depart, came to his own house.

CHAPTER XXXVIII.

Shree Shookdeo Jee said,—O great king! listen attentively, and I will narrate how Shree Krishnu Chund killed Kesee, and Narud came and eulogized the act; and afterwards how Huri destroyed Byomasoor. At dawn of day, Kesee came to Brindabun in the form of an immense horse of terrifying aspect ; and began to paw the ground, and dig up the earth ; having blood-shot eyes, and up-lifted nostrils, and ears and tail erect ; and continued neighing and writhing its shoulders and kicking.

On seeing the animals, the cowherds' children were frightened, and ran off and told Krishnu, who came to the spot ; and on beholding it, made preparations for an encounter, and striking the upper parts of his arms roared like a lion, exclaiming, " If you are a great friend of Kuns, and have come here in the form of a horse, why do you run after others ? Come and fight with me, that I may see your strength ? How long will you wander about, like a moth circling round a lamp ? Your death is at hand." On hearing these words, Kesee was enraged, and began to say to himself, " To-day I will make trial of his power, and laying hold of him and chewing him like sugar-cane, will do what Kuns wishes" He then rushed forward with his mouth open, as though he would devour the whole world. On his first approach he attacked Krishnu with his mouth, who drove him back ;

when he rushed forward the second time with his mouth open, after having recovered from the first shock, Shree Krishnu thrust his hand into his mouth, and so enlarged his hand, which was like an iron club, that it blocked up the ten passages of the horse's body. Kesee was alarmed, and began to say to himself, " My body is now bursting, how has this happened ? I have admitted my own death into my mouth, and have lost my life, as a fish loses its life by swallowing a hook."

He then attempted many plans of extricating the hand, not one of which succeeeded. At length, he ceased to breathe, and his belly burst, so that he fell backwards. The blood streamed from his body like a river. At this time the cowherds' children came to see what had happened ; and Shree Krishnu Chund advanced into the jungle, and stood under the shade of a Kudum tree. In the meanwhile Narud, the sage, arrived with a lute in his hand. Having made an obeisance, he stood up, and playing on the lute, and singing of the past and future sports and exploits of Shree Krishnu Chund, he said.—" O lord of compassion ! your sports are unlimited. Who has power to describe your actions ? But through your favour I know so much, that you frequently descend and, are manifest upon the earth to confer happiness on your worshippers, protect virtuous men, destroy demons and evil spirits, and remove the burthens of the world."

On hearing these words, Krishnu permitted Narud the sage, to depart ; and bowed his head and went away. Krishnu took all the cowherds' children and his companions with him ; and sitting under a fig tree, he made one a minister, another a counsellor of state, a third the chief of an army, and being himself a Raja, they all began to play a game in imitation of royalty, and afterwards at blind man's buff.

Having recited so much of the histroy, Shree Shookdeo Jee said,—O lord of the earth ! Kuns having heard that Kesee had been killed, early in the morning raving, and trembling, said to Byomasoor, "O powerful Byomasoor ! the extirpator of enemies, great is your fame in the world ! As the son of Poonuvu (the ape Hunooman r is Ram's messenger of death, so are you mine. Destroy the sons of Basoodeo ; effect this object for me to-day.

Byomasoor, with joined hands, said in reply, " O great king ! to-day I will do all in my power. My body is yours. They, who are fond of life, shrink from sacrificing it for their masters. The good name and virtue of servants and wives consists in giving up their lives for their lords."*

Having thus spoken, and taken up the *beera* of betel in token of undertaking the project proposed by Kuns against Krishnu and Buldeo, Byomasoor made an obeisance to Kuns, and set out for Brindabun. On the road he assumed the appearance of a cowherd, and arrived in that disguise at the place where Huri was playing at blind man's buff with the cowherds' children and their companions. When, as he was going along, he said to Krishnu from a distance, with his hands joined, "O great king ! allow me also to play with you." Huri invited him to come near, and said. " Do not conceal any wish you may have formed, but play with us at any game you prefer ?" He was delighted, and replied, " The wolf and rams is a good game." Shree Krishnu Chund smiled and said, " Very good, you be the wolf, and the cowherds' children shall be the rams."

Byomasoor was rejoiced at these words, and became a wolf and the cowherds children were rams, and they began to play the game together. The demon took them off one by one, and placed them in the cave of a hill, and shut them up there, by placing a stone across the entrance. When he had thus placed them all there, and Shree Krishnu alone remained, he called out, " I will to-day accomplish Kuns' business for him, and destroy all the family of Judoo."

Having thus spoken, and abandoned the appearance of a cowherd, and having been transformed into a real wolf, he rushed upon Krishnu, who seizing him despatched him by means of suffocation and blows, in the way the sacrificial goat is killed.

CHAPTER XXXIX.

Shree Shookdeo, the sage, said,—O great king ! Kesee and Byomasoor were killed on the eleventh of the dark part of the month of Kartik ; and early in the morning of the thirteenth, Akroor obtained permission from Kuns to set out, and when he had ascended his

chariot, these thoughts passed in his mind on his road to Brindabun :—"What prayers, devotion, sacrifice, offering, pilgrimage or fast have I performed, by virtue of which I have obtained this great benefit ? To my knowledge I have not once, during my present birth, mentioned the name of Huri, but have constantly remained in the retinue of Kuns ; how shall I obtain a knowledge of the mysteries of his adoration ? (of the manner in which I am to offer adoration to him).—I must certainly have performed some very virtuous act in a former birth, the excellence and glory of which have procured me this very great advantage, that Kuns has sent me to bring Shree Krishnu Chund, the root of joy. By going and obtaining a sight of him, I shall obtain the greatest happiness my present birth can afford ; (*literally.*, I shall make my birth fruitful,) I will fall at his feet with joined hands ; and afterwards put the dust of his feet on my head. The feet, which have come to destroy crime ! and which Shree Bruhmu and the other gods worship. The feet, which fell on Kalee's head ; and which are filled with the milk of the breast, and the perfume of sandal, which danced beautifully amidst the festvities ; and the assemblage of the cowherdesses ; and after which the cows roamed. The feet by the dust of which the wife of Guotumu was saved, from which the Ganges issued forth, having deceived the Raja Buli, they performed an important act for Indru. Those feet I shall see to-day ; the omens are propitious to me, herds of deer are turning on the right." O great king ! with these thoughts in his mind, Akroor said again to himself, " I hope they will not any of them look upon me as the ambassador of Kuns." Again it occurred to him. " That he, whose name is acquainted with the secrets of the heart, requires the true affection of the mind, and can recognize friends and enemies—he will never look upon me as Kuns' ambassador ; moreover on seeing me, he will embrace me, with kindness, and place his soft lotus-like hand on my head ; then by gazing fixedly on his moon-like body ; Bruhmu, Roodru, Indru, and all the gods constantly meditate, I will feast my eyes in the way the red partridge is delighted by gazing at the moon."

Having recited so much of the history, Shree Shook-

deo Jee said to the Raja Pureechit,—O great king! occupied with these thoughts, and driving his chariot along, Akroor Jee proceeded on his journey, and Krishnu and Buldeo were coming in an opposite direction, after having taken the cows to pasture; and the two parties met outside Brindabun. On beholding the brilliance of Huri, from a distance, Akroor dismounted from his ruth, and running fell at his feet in great agitation of mind, and was so overjoyed, that he could not speak, and through excess of joy began to shed tears.

Shree Krishnu lifted him up, and embracing him with the greatest affection, laid hold of his hand, and brought him to his house. Nund Rae, on seeing Akroor there, was delighted, and rose up to meet him; and having treated him with very great respect, and washed his feet, placed him upon a seat.

The attendants brought oil, and bathed him, after having rubbed his body with perfumed paste, and anointed it with sweet scents. Jusoda gave him a square place to cook upon, and a board to sit upon, and prepared all sorts of delicacies for him to eat. When he had washed his mouth after eating, and sat down to eat pawn, Nund Jee made enquiries regarding his health and welfare, and said, "Amongst the members of Judoo's family, you are esteemed very virtuons, and always maintain the dignity of your character. Explain to us, how you fare with the demon Kuns, and what is the condition of people in that quarter; speak without any reserve?"

Akroor Jee said, "From the time Kuns has come to the city of Muthoora he has caused affliction to all. You ask after the welfare of the city; the inhabitants suffer great distress. How can any of the family of Judoo escape, so long as Kuns remains at Muttra? As the hunter is an enemy to beast, rams and goats, Kuns is an enemy to his subjects; every one suffers." Akroor added, "You are well aware of Kuns' proceedings; what more need I say about them?"

CHAPTER XL.

Shree Shookdeo Jee said,—O lord of the earth! when Nund Jee had finished conversing, Krishnu and Bulram, having made a sign to Akroor took him aside. Treating him with respect and dignity, they enquired about the

welfare and affairs of Muttra—" Are Basoodeo and Dewukee well ? Has the enmity of the Rajah fallen upon them ? Our maternal uncle, Kuns, is a great sinner, who has destroyed all the family of Judoo.

"Some great disease of the family of Judoo must have been boon upon the earth in bodily shape, which has distressed them severely. In truth, Basoodeo and Dewukee suffer all their present affliction on our account ; if they had not concealed us, they would not have been subjected to so much misery." Again Krishnu said, "What did they say to you as you were starting ? We shall remain indebted to them for ever. They will keep us in remembrance ; and must be very wretched in their present misfortunes."

At these words Akoor Jee said, " O lord of beneficence ! you know all things ; why need speak of the tyranny of Kuns, who has not friendship or affection for any one ? He is constantly thinking of putting Basoodeo and Dewukee to death : but they have hitherto escaped through their good fortume. And since Narud Jee, the sage, came and explained to him all the circumstances of your birth, he has subjected Basoodeo and Dewukee to very painful imprisonment with fetters and handcuffs. To-morrow he will offer sacrifice to Muhadeo, and the bow has been placed upon the sacrifice. All people will come as spectators ? and he has sent me to invite you, saying, go and bring Bulram, Krishnu and Nund Rae, together with their presents, for the secrifice. 1 have, therefore, come to bring you."

When Akroor had thus spoken, Bulram and Krishnu went to Nund Rae and said, " Our uncle, Akroor, says, that Kuns has invited us, father. It is the sacrifice, in which the bow is introduced ; let us take butter, milk, rams and goats, as offerings. Come, accompained by us all : the Raja Kuns says he will not admit any excuse."

When Shree Krishnu Chund had explained this matter to Nund Jee, Nund Rae sent for a public crier, and had proclamation made throughout the whole city, that all should go with him together to Muthoora , as the Raja had invited them. On heairng the proclamation, all the inhabitants of Bruj came early in the

morning with presents; and Nund Jee having taken milk, curd, butter, rams, goats and buffaloes, and having yoked oxen to carts, went in company with them. And Krishnu and Buldeo were conveyed on a ruth, accompanied by their companions, the cowherds children.

Nund and Oopnund went in advance; Huldhur and Gobind behind all the rest.

Shree Shookdeo Jee said,—O lord of the earth! having heard of Shree Krishnu's sudden departure, all the women of Bruj were in a state of great alarm and agitation, and came rushing forth from their houses in a state of confusion. They came to Krishnu's ruth with lamentations and trembling—and surrounding the ruth on all sides, said, with joined hands, and in a supplicating manner, "Why are you leaving us, O lord of Bruj? We have sacrificed every thing for you. The friendship of a virtuous man never diminishes, but always endures, like the lines of the hand; and the friendship of a fool is unstable, like a wall of sand. What fault towards you have we committed that you are leaving us?"

Having thus addressed Shree Krishnu Chund, the cowherdesses looking at Akroor, said "This Akroor is very cruel; he does not sympathize with our pain. He is taking away him, by being separated from whom, for a second, we are widowed. Akroor is deceitful, and hard-hearted: who has wrongly given him the name of Akroor, that is not cruel? O perverse Akroor! void of all understanding, why do you destroy us, with fire, who are poor and weak creatures."

Having uttered these harsh words, and laying aside all modesty and reflection, they laid hold of Huri's ruth and began to say, to each other, "The women of Muthoora are very playful, lively and possessed of beauty and many good qualities. Beharee will fall in love with them, and being under the influence of their agreeable and pleasing dispositions, will remain with them. Why should he then think of us? The women of Muthoora are very fortunate, in having one so much loved to stay with them. What error has there been in our prayers and penance, that Shree Krishnu Chund is separated from us?" After thus conversing amongst themselves, they began to address Huri again, "Your name is lord

of the cowherds, why do you not take us with you? How will the moments pass away without you? You have become the shade of our eyelids, our bosoms will burst; after having felt love for us, why do you absent yourself? You are relentless and unkind, and have no affection." The women thus offered their supplications, and were filled with anxious thoughts, having fallen into a sea of affliction, they remained gazing at Huri with unmoved gaze, like a doe that has been charmed, or a red partridge fascinated by the moon. Tears gushed from their eyes, and their tresses were spread in disorder over their faces.

Shree Shookdeo, the sage, said,—The state of the cowherdesses was such as I have described: and the Ranee Jusoda, having embraced her son with affection, said to him in a very endearing manner, "Son! take provisions with you for as many days as you will be absent; do not form an affection for any one there, and come back quickly to your own." On hearing these words, Krishnu descended from his ruth, and having entered into an explanation with them all, took leave; making a salutation, and receiving his mother's blessing, he ascended the ruth again, and started on his journey. The cowherdesses and Jusoda were deeply grieved, and shedding tears, continued to call out the name of Krishnu; whilst Krishnu stood up in his ruth, and said to them, as he went along, "Go to your homes and be not at all anxious, I will return hither in four or five days."

Whilst he was thus speaking, and looking at them, when the ruth had gone some distance, and there was so much dust, (*literally*, the dust was spread to the sky), that the flag of the ruth could not be seen; being in despair, they fluttered like fish deprived of water and fell fainting to the ground. After some delay they recovered, and rose up and consoled themselves with the confident hope of his return Jusoda took all the cowherdesses back with her to Brindabun; and Shree Krishnu arrived with his companions at the banks of the Jumana. The cowherds' children drank water there; and Huri placed his ruth under the shade of a fig tree. When Akroor Jee descended from the ruth with the intention of bathing, Shree Krishnu Chund said to Nund Rae, "Be pleased to

take all the cowherds' children on with you,my uncle Akroor will bathe, and we will join you by and by."

Nund Jee, on hearing these words, went forward. And Akroor Jee undressed ; and having washed his hands and feet, sipping a little water from the palm of his hands, he went upon the bank and into the water. After this, he dipped his head under water, performed poojah, poured out a libation of water to the names of deceased ancestors, engaged in prayers and meditations ; and after having dived his head under the water, opened his eyes and beheld Shree Krsshnu and his ruth in the water.

He then raised his head, saw the lord of the Judoos in the same place, as he first occupied. He was astonished on reflecting upon this strange appearance, when he saw Krishnu far off on the ruth. They were both under the shade of a fig tree : and he saw them both in the water. He said to himself, " I cannot understand the mystery of their being both out of the water, and in it. Which shall I call the real figures ?"

O great king ! Akroor Jee, on seeing the same forms in and out of the water, was thinking of the phænomenom ; when in the meanwhile Shree Krishnu Chund Jee appeared first of all in a form with four arms ? and bearing a shell, quoit, club and lotus : and the gods, sages, celestial musicians and dancers, together with all the worshippers of Huri, appeared in the water : and afterwards. Krishnu appeared as the sleeper on the serpent Sheshu. On beholding this, Akroor Jee was siill more perplexed.

CHAPTER XL1.

Shree Shookdeo Jee said,—O great king ! whilst Akroor was standing in the water, and meditating for some time on Krishnu, he obtained knowledge ; and joining his hands, and making obeisance, began to say to Krishnu, "You are the divinity both creator and destroyer ; and having come into the world for the sake of your worshippers, you assume endless forms and shapes ; and gods, men and sages are particles of you. Being manifested from you, they are contained in you, as water is contained in the sea, having issued from the sea ! Your greatness is incomparable ! Who can describe it ? You remain constantly in the form of the embodied spirit !

The heaven is your head, the earth your feet, the sea your belly, the atmosphere your navel, clouds your hair, trees the hair of your body, fire your mouth, the ten quarters of the world your ears, the sun and moon your eyes ; Indru your arm, Bruhmu your intellect, Roodru your pride, thunder your speech, air your life, water your seed ; day and night depend on the opening and shutting of your eye-lids. This is the form, in which you constantly dwell ! Who can recognize you ?" Akroor, having thus offered up praises to Krishnu, and meditated upon his feet said, " O lord of compassion ! take me under your protection."

CHAPTER XLII.

SHREE SHOOKDEO JEE said,—O great king ! when Shree Krishnu, with a delusive power, like that of jugglers, had shown himself in many shapes to Akroor, and had stolen away his senses, Akroor came out of the water, and standing on the bank, made an obeisance to Huri, Nund Lal then enquired from Akroor " Uncle ! why do you stay so long in the water, when it is so cold ? I was very anxious about you, supposing that you had forgotten to proceed on your journey ! Have you seen any thing strange ? Explain to me, that the doubts of my mind may be removed ?"

On hearing these words, Akroor said, joining his hands, " Lord of Burj ! you know everything. You have shown yourself admirable to me in the water. Nothing is too wonderful for Krishnu to perform. I have confidence in thee, let us proceed, Lord ! on the road to Muthoora. Let us not delay here, but go on quickly, and perform what we have to do.', At these words Huri went into the ruth, accompanied by Akroor, and stood up-Nund and all the cowherds had procceded on their journey and on arrival had pitched their tents outside the city of Muthoora ; and in anxious expectation of the arrival of Bulram and Krishnu, said to one another, " What has been the reason of the delay they have made in bathing, and why has Huri not yet arrived ?" when Shree Krishnu Chund, the root of joy arrived and met them.

Then Akroor Jee, with joined hands, and bowing his head, said in a supplicating manner, " O lord of Braj ! come and make my house pure and gratify your

worshippers "with a sight of you," Huri said in reply to Akroor, First acquit yourself of your debt to Kuns, then show me your house. Present our humble compliments." Akroor bowed his head at these words, and departed.

Having descended from his ruth he arrived after some time at the place where Kuns was holding a court. On seeing him, Kuns descended from his throne, and gave him a most friendly reception ; and taking hold of his hand with great respect, seated him on a throne near himself, and asked him to communicate all the news, and the occurrences of his late visit.

Akroor replied, " The greatness of Bruj cannot be explained. How shall I speak in fitting terms of the greatness of Nund ? have accomplished what you instructed me to do. Bulram and Krishnu have both come here ; and all the inhabitants of Bruj have brought presents. They are encamped on the banks of the river ; great numbers of them have come with numerous carts."

Kuns was delighted at these words, and said, "Akroor Jee! you have executed a most important business for me to-day, and having brought Bulram and Krishnu ; go now to your home, and repose."

Having narrated thus much, Shree Shookdeo Jee said to the Raja Pureechit,—O great king ! on receiving permission from Kuns, Akroor Jee went home ; and was occupied with many thoughts and reflections. And Huldhur and Gobind, having gone to where Nund and Oopnund were sitting and asked their permission to look at the city, Nund Rae Jee produced some sweetmeats, which the two brothers ate ; and afterwards he gave them permission to go, and not to delay long.

When Nund, the chief, had thus spoken, the two brothers being greatly rejoiced, took their companions, the cowherds' children, with them, and went forth to see the city. As they proceeded, they saw woods and orchards on all sides of the city, in full blossom and fruit : and birds were pouring forth in them all kinds of agreeable melodies. There were large tanks, filled with pure water. In them, lotuses were in full flower on which swarms of bees were humming. And on the bank, geese and *herani*, and other birds were sporting.

A cool, fragrant breeze was blowing. And on the margins of the enclosed grounds, gardens of betel were planted. In the midst, for many koss, beds of flowers were blooming. At different places, wheels and leather buckets were in full play at the wells; and the gardeners, singing sweet songs, were sprinkling water.

Being pleased at beholding this beautiful appearance of the woods and groves, Krishnu entered the city of Muthoora with his companions. There were castles of copper on all sides of the city, and there was a deep, broad ditch, with water springing at the bottom. There were four crystal gates, whose doors were composed of eight metals, and inlaid with gold. And in the city, there were five-storied and seven-storied houses of all colours — red, yellow, green and white. which vied with the clouds in height. The brilliancy of the ornaments on their domes shone like lightning: flags and banners were waving: the sweet scent of the perfume, burnt at the time of worshipping, came forth from the trellis-work lattices and air-holes. At the doors there were pillars formed of plantain trees; and golden waterpots filled with sprouts. There were garlands and nosegays, and strings of flowers suspended in every direction. There was music in every house. And on one side, the jewelled and golden palace of the Raja stood apart in its splendour, of which the beauty admits not of description, Such was the beautiful and elegant city of Muthoora, which Shree Krishnu and Buldeo, accompanied by the cowherds' children, went to see.

There was great bustle in Muthoora on the arrival of Nund's son; all the people, on hearing it, rushed forth from their houses, leaving their domestic business. And the women of Muthoora, on hearing the news, were very much agitated. They exclaimed to each other, "Bulbhudru and Moorari are come, let us go friend ! and see those whom Akroor went to bring." Some ran off in the middle of their dinner: others while bathing; and others, while engaged in plaiting their hair. They forgot all amorous sport and dalliance with their husbands; and put on their dresses and ornaments in a most confused, irregular manner. They got up, and went off in the state they were then in, and came to look

upon Krishnu. Laying aside shame, modesty and fear, some stood at the windows, some in the balconies, some at the doors, and some wandered about the lanes. Where-ever the women stood, they pointed to Krishnu, stretching out their hands. The fair Bulram was dressed in blue, and Krishnu in a yellow silk vest. "These are the two nephews of Kuns, from whom no evil spirit escapes. Let us behold with our own eyes that forms of those, of whom our ancestors have only heard. One of us in a former birth must have performed a most meritorious act, as a reward for which Bruhmu has granted us an opportunity of seeing them."

Shree Shookdeo, the sage continued,—O great king! in this manner, the inhabitants of the city, both men and women, conversed with each other, making all kinds of remarks, and were rejoiced at beholding Krishnu and Bulram. In whatever market, road or cross-road, they and their companions made their appearance; the inhabitants stood upon their houses, and through joy sprinklet them with and poured down upon them, perfumes and Sandal and flowers. And whilst admiring the beauty of the city, they said to the cowherds' children, "Brothers! do not any of you mistake the road, and if any should mistake it let him go to our last encampment." When they had gone some distance, they saw the dhoobees of Kuns with loads of washed clothes and bundles. They were drunk and besmeared with coloured earths and singing the praises of Kuns, as they were coming out of the city. On seeing them, Shree Krishnu Chund said to Buldeo Jee, "Take away all their clothes, and wear some yourself, and give some to the cowherds' children to wear, and allow them to steal whatever is surplus." When he had spoken thus to his brother, they all went up in a body to the dhoobees, and Huri said them, "Give us the fine white clothes, and receive them back again, when we have paid our visit to the Raja. We will give you some dresses from amongst those, which the Raja presents us with."

At these words, the head dhoobee amongst them, laughed, and said, "We will arrange and place the clothes at the Raja's gate; come there, and take them, and give us what you please. You wandar about the

jungle, tending cows, you are of the cowherd caste, and wear blankets. You have come here disguised as jugglers ; do you flatter yourselves, that you are to wear the Raja's garments? By going all together to the Raja with the hope of obtaining his dresses, you run an almost sure risk of losing your lives."

At this speech of the dhobee's Huri smiled, and again said, "We ask you for the clothes in a proper manner ; why do you misunderstand us ! it will be no loss to you, giving us the clothes ; but you will gain a good name by doing so."

The dhoobee was enraged at these words, and "Just look at the fellow, who wants to wear the Raja's clothes: be off with you, or I will put you to death instantly." Krishnu was angry at these words, and gave him a blow with the side of his hand, so that his head flew off like a stalk af Indian corn. Then all his companions and assistants, fearing to meet the same fate, left their bundles and loads behind them, and ran off to Kuns and bawled out, "Shree Krishnu Jee has taken all our clothes : some he wears himself, and has given some to his brother to wear, and distributed some to the cowherds' children and allowed them to steal the remainder" In the meantime, the cowherds' children were much pleased and began to put the clothes on wrong. Having tightened their waists, they put the upper garments on their feet, and their arms in drawers. They did not understand the proper way of putting on the different articles. Krishnu laughed on seeing what took place.

When they proceeded thence, a tailor came, and making a salutation said, standing before them with joined hands, addressing Krishnu, "O great king ! I am called the servant of Kuns, but in my mind I am constantly celebrating your many virtues; if you will be so kind as to give me the order, I will put on the clothes for them, and from doing so, shall be called your servant."

When he had thus spoken, Shree Krishnu Chund, acquainted with the secrets of the heart, knowing him to be one of his worshippers, called him near and said, "You have come at a lucky moment ; (or is lucky you have come), fit the clothes well them.

Upon this he began at once to unseam and unravel, and cut and patch; and sewed the clothes up again so as to fit exactly; then having selected dresses for Krishnu and Balram and all the rest, he assisted in dressing them. After this, Nund Lal having granted him absolution from sin took him with him and went on.

Soodama, gardener, came there, and brought them to his house. He placed garlands upon all of them; there were songs of congratulation and rejoicing in the gardener's house.

CHAPTER XL111.

Shree SHOOKDEO JEE said,—O lord of the earth! having seen the gardener's great attachment, Shree Krishnu Chund was rejoiced, and granted him a blessing for his faith; and as he proceeded onwards, he saw standing before him in a lane a hump-backed woman, who had cups and broad plates, filled with saffron and sandal in her hand. Huri enquired, "Who art thou, and where art thou taking these things?" She replied "O kind to the poor! I am the servant of Kuns; my name is 'Hump back' and I constantly rub and anoint Kuns' body with sandal; and in my own mind, sing of your many excellent qualities. Through the glorious favour of which I have obtained a sight of you to-day; and gained the greatest happiness in my present birth, and have seen the object my eyes most wished to see. The wish of this slave now is, with your permission, to rub you with sandal."

Seeing her great faith, Huri said, "Rub me with it, if it will give you pleasure" On hearing these words the hump-backed woman, with very great affection and endearment, anointed Krishnu; who, perceiving her sincere attachment took compassion on her, and placing his foot on hers, and putting his two fingers under her chin, caused her to jump up, and made her straight. On being touched by Huri's hand she became very beautiful, and said in a most supplicating manner to Kreshnu, "O lord of favour! as through your beneficence you have made this slave's body straight, be pleased to extend your compassion by coming to my house, and purifying it; and having taken repose confer happiness on your servant." Huri taking hold of her hand, and

smiling replied, "Thou hast removed all my fatigue by rubbing me with cool sandal ; thy beauty is great ; and the good qualities of thy mind, and thy virtues are excellent. My friendship for thee shall be without end. After having destroyed Kuns, I will come to see thee. Saying these words, Krishnu went on ; and the hump-backed woman, who had been made straight, went home ; and having filled a square place with coloured meal, perfumes, and sweetmeats, and entertaining a firm hope of again meeting Krishnu began to indulge in rejoiciugs.

The women of Muthoora came there, and on seeing her, were astonished, and said, "Great, very great is your good fortune, O hump-back ! to whom Bruhmu has shown affection ! What difficult act of penance have you performed, that the lord of cowherdesses has visited you and taken you in his arms ? We, who are without bodily defects, have not seen Huri ; he has had an interview with you, and shown you the greatest affection." The women continued taking thus, whilst Krishnu went about looking at Muthoora.

Whilst they were engaged in seeing the-city, Krishnu arrived with his companions at the gate, where the bow was. On seeing them approach, besmeared with colours of different kinds, and in a state of intoxication, the sentinels called out angrily, "Where are you coming, you stupid villagers ? go away some distance off, this is the royal gate." Huri, pretending not to hear what the sentinels said, went straight to the spot where the bow of Mahadeo, which was very large and weighty, and as long as three palm trees, was placed. On arrival there, he immediately took it up, and bending it with ease to its full extent, broke it in pieces, in the same way that an elephant breaks sugar-cane in pieces.

All the sentinels of Kuns, who were guarding the bow, rushed forward and attacked him, but Krishnu overthrew and killed them also. On beholding these exploits, the inhabitants of the city began to reflect, and say fearlessly to cach other, "Behold ! the Raja sitting in his own house, has himself invited his own death ; he will not escape alive from the hands of these two brothers." And having heard, the crash, caused by the breaking of the bow, Kuns enquired, with great terror

from his people, "What had occasioned so great a noise ?" In the meanwhile, many of his attendants, who were looking on at a distance, came with their heads uncovered, and called out, "By the oath of the great Raja ! Bulram and Krishnu, by coming into the city, have caused great disturbance ; they have broken in pieces the bow of Shiva, and killed all the guards.

On heariug these words, Kuns assembled a great many powerful men, and said to them, "Accompany these men, and having by artifice or force, destroyed Krishnu and Buldeo, bring their bodies here immediately." When Kuns had thus spoken, they took their arms and weapons, and went forth to meet the two brothers. They had no sooner called out to them, than the brothers killed them all. When Huri saw, that not a single attendant of Kuns was left, he said to Bulram Jee, "Brother ! it is some time since we came here ; we ought to return to our encampment, because our father Nund will be expecting us, and will be anxious on our account."

Having thus said, Krishnu returned with Bulram and the cowherds to the encampment. On arriving, he said to the chief Nund—"Father ! we have been to the city, and seen fine games, and have shown our honorary dresses to the cowherds."

Then Nund, looking at him said, "Your old practices will not leave you. This is the habitation of the Raja Kuns, and not our own village in the forest of Bruj. Keep my instructions, son in mind, and do not commit any violence here."

When Nund Rae had thus instructed him, Nund Lall replied with great coaxing and endearment of manner, "Father ! we are hungry ; please give us whatever our mother may have sent for us to eat." Nund, at these words, produced the different articles of food they had brought with them ; and Krishnu and Buldeo, and the cowherds partook of them.

Having proceeded thus far in the narrative, Shree Shookdeo the sage, said,—O great king ! Krishnu and all his party on their return ate their supper in the highest glee, and went to sleep ; whilst Kuns, having heard what Krishnu had done, suffered the greatest anxiety of mind, and could not obtain any ease or relaxation of his griefs

whether reclining or standing erect. His mind mourned and did not communicate its griefs to any one. It is said as the weevil eats into wood, and no one knows the pain wood suffers : thus, when there is anxiety in the mind, the understanding, strength and body are diminished. At length, being in a state of great fear, he went into his house, and reclined upon a bed ; but he was so alarmed, that he could not sleep.

He remained awake during three watches of the night, when he shut his eye-lids, and had a moment's sleep. Then in a dream he was, in imagination, the shadow of a body, wandering about without a head. He sometimes bathed naked upon the sand, and then, having eaten poison, rushed about, mounted on an ass. He took up his abode in a burial-ground with ghosts, wearing garlands of blood-red flowers. Then he saw trees all round him on which young children were sitting.

O great king ! when Kuns had this dream, he was in a state of such excessive agitation, that he awoke ; and being occupied with anxious thoughts, rose up and came forth ; and having summoned all his ministers, said, "Go immediately, and have the place of amusement sprinkled over with water, and thoroughly arranged and prepared, and invite Nund and Oopnund, and all the inhabitants of Bruj, and Basoodeo and all the members of the family of Judoo ; and invite also the Rajas, who may have come here. Whilst this is being done, I will come also."

Having received Kuns' orders, the counsellors came to the place of amusement, and having had it thoroughly swept, and sprinkled with water, they spread silken cloths ; and having suspended garland and strings of flowers, and flags, and banners, and having caused musical instruments of all kinds to be played, they issued invitations to all.

They who were invited, came and took their seats on their chairs of state. In the meantime, the Raja Kuns came filled with very great pride, and took his seat on a platform erected for him. The gods, at that time seated in their chariots, began to look down from the sky.

CHAPTER XLIV.

Shree Shoodeo Jee said,—O great king ! when Nund, Oopnund and all the older cowherds had joined

the assembly at the place of amusement, Shree Krishnu Chund said to Buldeo, "Brother ! all the cowherds have already gone, do not delay now but let us take our companions, the cowherds' children, with us, and go quickly to visit the place of amusement."On hearing these words, Bulram Jee arose, and said to the cowherds' children, his friends, "Brothers ! let us go and see the preparations at the place of amusement." At these words they all accompanied him Shree Krishnu and Bulram afterwards assumed the appearance of jugglers, and proceeding with their companions, the cowherds' children, came by the gate of the place of amusement, and stood near where the "*must*" elephant Koobliya, possessing the strength of ten thousend elephants, was moving to and fro. Beholding the elephant in a state of the greatest excitement at the gate, Bulram called out to the keeper, "Mohout ! listen to what I say, and drive away the elephant from the gate. Let us have access to the Raja ; lest the elephant should be destroyed. I tell you beforehand it will not be our fault, do not consider Huri a child. He is lord of the three worlds, and has descended upon the earth to destroy the wicked and remove the burdens of the world" To this speech, the driver replied angrily, "I am aware that while tending herds, he has become lord of the three worlds, and for this reason has made his appearance here as a very great hero. Do not look upon his breaking the bow as anything ; my elephant possesses the strength of ten thousands. You shall not obtain entrance, until you fight with it. You have destroyed many powerful creatures ; but if you escape to-day from this elephant, I will acknowledge that you are very strong." Huldhur was enraged, and said, "Hear me ! you foolish, low creature, be cautious what you say, or I will presently dash you in pieces, and the elephant also ; to hesitate is not advisable, as the elephant will be put to death immediately. Believe what I am saying, and calling out to you." At these words the driver was in a great passion, and drove the elephant towards them. As the elephant charged Buldeo Jee, he struck it such a blow with his hand, that it folded up its trunk, and reeled back, screaming. When the strong men of Kuns, who were standing near beheld this wonderful act they began

to despair, and say to themselves, "Who can possibly win against two such powerful antagonists?" And the elephant driver, perceiving that the elephant had been forced back, was, very much alarmed, and began to reflect:—That unless these two children were killed, Kuns, would not allow him to escape with life. With these thoughts in his mind, he goaded on the elephant again, with his iron goad, and made it enraged, and impelled it against the two brothers. When he laid hold of Huri with his trunk, and in his rage, endeavoured to crush him between his teeth, Krishnu assumed a very subtile body, and escaped between his teeth.

At this time all rose up through fear—gods, sages, men and women. Krishnu escaped between the elephant's two tusks, and the treasury of strength clapped his hands. He rose up with the elephant, and then in sport drove him forward. All became conscious of being restored to their lord, on beholding the exploits of Krishnu. On hearing the sound of Krishnu impelling Koobliya, many more elephants rushed to the spot, enraged, and with trunks uplifted. Moorari remained crouched under Koobliya's belly who thinking he had gone, continued looking after him, Huri then appearing behind the animal called out, and Buldeo circumvented it in front. They both began to make the elephant spart and gambol, and all were frightened at seeing this. O great kind! sometimes Bulram laid hold of its trunks and Krishnu of its tail; and when the elephant ran to lay hold of them, they slipped away.

They remained sporting with it for some time in the same way that they used to play with calves in their infancy. At length Huri seizing it by the tail, and whirling it round, dashed it on the ground, and killed it witht blows He pulled out the elephant's tusks, aud blood streamed like a river from its mouth.

On the death of the elephant, the driver came hawling out to Krishnu, who instantly destroyed him, and threw him under the feet of the elephant. And the two brothers laughing and disguised as jugglers, each with an elephant's tusk in his hand, went and stood in the centre of the place, which had been prepared far amusement (the theatre). Whoever beheld Nund Lall at this

time, he appeared to him in the same form as the beholder; wrestlers thought him a wrestler; Rajas a Raja, the gods as their lord; the cowherds' children, as a companion; Nund and Opnund, as their child; the women of the city regarded him as the abode of beauty; Kuns and all evil spirits looked upon him in the light of death.

O great king! whilst looking at Krishnu and Buldeo, Kuns being very mnch afraid called out to the wrestlers,—"To knock them down and destroy them; or drive them away from his presence" When Kuns had thus spoken, the wrestlers, accompanied by their instructors, their sons and pupils, and adopting various different appearances, striking their arms in preparation for battle, collected together on all sides to attack Krishnu and Bulram, who remained firm, as they advanced. Chanoor, one of the wrestlers, looking towards them, said with sly impertinence of manner, "Our Raja is a little out of spirits to-day, and wishes to see you fight by way of amusing his mind; because during your abode in the jungle, you have learnt all the science of fighting. Be not at all anxious in your minds; but come and wrestle with us, and give pleasure to our Raja."

Shree Krishnu replied, "The Raja Jee has acted with great kindness in having invited us to-day; what shall we be able to do for him? You are very powerful, and possessed of skill; and we are ignorant children; how shall we be able to encounter you? It is said, that we ought to marry, and have friendship and enmity with equals; but we have no power over the Raja Jee, and therefore consent to what you propose; save us and do not exert your strength to dash us to pieces. It is proper that both parties should act with due regard to justice, and unite in endeavouring to please the Raja."

On hearing these words, Chanoor was alarmed and said, "It is impossible to understand your nature and condition. You are not two children, but powerful men in disguise. Whilst playing with the bow you broke it into two pieces; the elephant Koobliya was immediately killed and obtained deliverance. You never sustain defeat in fighting—every one knows these circumstances."

CHAPTER XLV.

Shree Shookdeo, the sage, said,—O lord of the

earth, having made various speeches of this kind, and striking his arms in preparation for the contest, Chanoor opposed himself to Krishnu, and Moostuk encountered Bulram Jee, and both parties began to wrestle. They joined head to head arm to arm, eye to eye, and leapt about laying hold of each other's feet, and entwining themselves round each other's bodies, hugged and shook each other.

The spectators said to each other, "Brothers ! great cruelty is being perpetrated at this meeting ; what comparison is there between these beautiful children, and those strong wrestlers, (or what chance have these beautiful children with those strong wrestlers ?) If we prohibit the wrestling, Kuns will be angry ; and if we do not, our character for justice will be forfeited. It is not proper for us to stay here as spectators, since we have no power to act."

O great king ! whilst the spectators were carrying on this conversation, Krishnu and Bulram were contending with the wrestlers. At length the two brothers threw their adversaries and killed them. On their death all the other wrestlers rushed upon them ; but Krishnu destroyed them also in a second. At this time the worshippers of Huri were rejoiced, and playing upon musical instruments, raised shouts of victory; and the gods seated in their chariots in the firmament, celebrated the praises of Krishnu, and rained flowers. Kuns being greatly afflicted, restless and enraged, said to his attendants, "Why are you playing on musical instrument? What ! is the victory of Krisnnu agreeable to you?"

He afterwards added, "These two children are very wanton ; seize and remove them from this assembly and also lay hold of Dewukee and Oogursen, and the treacherous Basoodeo, and bring them here, I will first destroy them and afterwards these two children." When Kuns had thus spoken, Krishnu the friend of his worshippers, in an instant put all the evil spirits to death, and leapt upon a lofty platform on which Kuns was sitting in great pride and pomp ; wearing a coat of mail, and with a helmet, sheild and sword. On seeing Krishnu approach, Kuns regarding him as death stood erect, and was greatly terrified, and began to tremble violently.

His secret wish was to fly, but through shame he could not ; seizing his sword and shield, he commenced an attack upon Krishnu, who contrived to escape from all his attempts to wound him. And the gods, men, sages and celestial musicians, who beheld this great encounter, were alarmed and exclaimed, "O lord ! O lord ! destroy this wicked sinner quickly. ' The fighting continued for some time on the platform. At length, Krishnu, perceiving that all the spectators were afflicted, seized Kuns by the hair, and dashed him down from the platform, and leapt down himself.

Life departed from the body of Kuns, when all the assembled people exclaimed, "Shree Krshnu Chund, has destroyed Kuns." All the gods, men and sages were delighted at hearing this exclamation.

The gods being overjoyed then began to glorify Krishnu and to shower upon the earth heaps of flowers. In their delight, they played upon the large kettle-drum, raising shouts of victory and eulogizing Nund. The men and women of the city of Muttra were in the highest degree pleased. And as the beautiful lotus of the forest expands into full bloom on beholding the light of the moon, in like manner the inhabitants of Muttra experienced the greatest joy on again beholding Huri.

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O incarnation of justice ! on the death of Kuns, his eight brothers, who were possessed of great strength, came to fight with Krishnu, who destroyed them all. When Huri saw that not a single evil spirit was left, he dragged away the body of Kuns, and brought it to the banks of the Jumna where the two brothers sat down and rested; and from that day, the name of that place was " The Ghaut of Rest."

On hearing of Kuns' death, his wives and brothers' wives came in a state of great agitation, and with lamentation and tears, to the banks of the Jumna where the brothers were sitting and had brought the corpse. They began to look upon the face of their lord, and to call to mind the happiness he had conferred upon them and to celebrate his many good qualities ; and through excessive grief and affliction they reeled about, and suffer-

ed all the agonies of death. In the mean while Krishnu, the receptacle of compassion, taking pity on them, approached and said, " Be not grieved, mother ! but perform the last funeral offices of my uncle, Kuns. No one lives for ever : he speaks falsely, who calls any relation his own. Mothers, fathers, sons, brothers and other relations belong exclusively to none : the revolutions of birth and death constantly succeeded each other. So long as a relation remains with us, we should derive pleasure from associating with him.

O great king ! when Shree Krishnu Chund had given this explanation to the wives of Kuns, they rose up ; and being restored to tranquillity of mind, came to the banks of the Jumna, and performed the last obsequies to the corpse of their husband, and Krishnu himself assisted in the funeral rites by lighting the pile.

CHAPTER XLVI.

Shree Shookdeo, the sage, said,—Raja ! the wives of Kuns and his brothers' wives, having completed the necessary ablution, returned in tears to the royal place : and Shree Krishnu and Bulram, having come to Basoodeo and Dewukee, knocked off their handcuffs and fetters, making obeisance, stood before them with joined hands. Whilst beholding the countenance of Krishnu, Basoodeo and Dewukee became possessed of knowledge, and had a firm belief in their minds, "That both brothers were deities ; and that they had descended upon the earth to destroy evil spirits, and remove the burthens of the world." Whilst these thoughts were passing in the minds of Basoodeo and Dewukee, Huri, acquainted with the secrets of hearts, sent forth his delusive power, which deprived them both of understanding ; and they looked upon them both again as their children. In the meanwhile, Shree Krishnu Chund said, with very great humility. " You have for a long time past suffered afflictions, and have retained a constant recollection of us both. it has not been any fault of ours, because since you placed us under charge of Nund, at Gokool, we have been under the authority of others, and have had no power of our own. But this thought was constantly in our minds, that we had not contributed in any way to the happiness of her who had borne us in her womb ; and had not

enjoyed the delightful society of parents, and had wasted our lives to no purpose in the house of strangers. They have suffered great misfortunes on our account, aud we had not done them any service. In the world they are possessed of power, who serve their fathers and mothers. We have remained indebted to them, and have not been able to do any kind offices for them."

O lord of the earth ! when Shree Krishnu Jee had thus given expression to his mental grief, Basoodeo and Dewukee embraced the two brothers with the greatest affection, and forgot all their former affliction in their present joy. Having thus made their parents happy, tha two brothers went thence to Oogursen, and joining their hands said, "Grand-father ! be pleased to assume the regal power : this is a favourable constellation and a propitious day for doing so."

When the Raja Oogursen had heard these words of Huri, he rose up, and having come and throw himself at the feet of Shree Krishnu Chund began to say, "O lord of compassion ! be pleased to listen to my humble petition ; that, as you have destroyed the great sinner, Kuns, and all evil spirits, and thereby conferred happiness on your worshippers, you should yourself ascend the throne and rule over Muttra, and grant protection to your subjects."

Krishnu replied,—"O great king ! the members of the family of Judoo have not any right of inheritance to the kingly power,—a circumstance which is universally known. When the Raja Jajati was in his old age, he called his son Judoo, and said to him, "Give me your youth and take my old age." On hearing this, Judoo thought to himself, 'If I give my father my present youth, he, being young again, will have sexual connexion, the sin of which will fall on me: wherefore it is better I should not do so.' Having thus reflected and considered, he said to his father, "I cannot comply with your request." On hearing these words, the Raja Jujati was angry and pronounced a curse upon Judoo, saying, "Begone ! none of your descendants shall ever have regal power." In the meanwhile, his younger son, named Puru presented himself, and joining his hands said, "Father ! give me your old age, and accept my youth ;

this body is useless to me : if any advantage can accrue to you from this what can be bett r?" When Puru had thus spoken, the Raja Jajati was highly pleased, and exchanged with him his old age for Puru's youth, and said, "The succession to the throne shall continue in your family For this reason, grand-father ! as I am a descendant of Judoo, it is not right for me to exercise sovereign power. Do yon ascend the throne, and assume royal authority and banish all solicitude. We will accomplish whatever you may order us to perform. We will inflict severe punishment on all, who do not obey your commands. And be not troubled with care and anxiety, but carry on a just and equitable government, and promote the welfare of your subjects. Cause search to be made for all members of the family of Judoo, who, from dread of Kuns, have abandoned their own cities to dwell under the authority of strangers, and grant them a happy settlement tn Muttra. Worship Brahmins, cows and the gods; and constantly give your attention to their protection and support."

Having narrated thus much, Shree Shookdeo, the sage, said,—O incarnation of justice! Shree Krishnu Chund, the king of kings and the benefactor of his worshippers, knowing Oogursen to be one who offered devotion to him, having thus advised and seated him on the throne, made the mark of sovereignty on his forehead, and having raised the royal canopy over his head, both the brothers began to fan him.

All the inhabitants of the city were highly delighted, and began to shout forth exclamations of joyful praise, and the gods to rain flowers. O great king ! having thus seated Oogursen upon tbe throne, the brothers brought away with them many rich dresses and jewels, and went thence to Nund Rae Jee, in whose presence they stood with joined hands, and said with the greatest humility, "How shall we speak in fitting terms of your greatness? If we had a thousand tongues, we could not explain your many excellent qualities. You have brought us up with the greatest affection as your own sons, and shown us the most tender kindness ; and our mother, Jusoda, loves us greatly, fixes her kindest regards upon us, and always treats us as her own child-

ren; she never allows her mind to be estranged from us." Shree Krishnu added, "Father! you must not be offended at my words, I will speak to you with sincerity, and will call you both my parents; but shall now remain for some days at Muttra, and having visited my brethren of the same caste, hear the history of the family of Judoo, and will gladden my mother and father with a meeting for they have suffered great griefs on our account; if they had not had us conveyed to your house, they would not have endured any troubles." With these words, Krishnu placed the dresses and jewels before Nund, and, abandoning all affection, said, "Offer my respects to my mother by kissing her feet and continue to love me with affection."

On these words coming from Shree Krishnu's mouth, Nund Rae was very sad, and began to heave deep sighs; and the cowherds' children said to themselves, refflecting on what Krishnu had said, "This is a very strange speech he has made; we are inclined to infer from it, that he is about to deceive us, and go away; otherwise he would not have spoken so unkindly.

O great king! after a short time, one of their companions named Soodamu, said, "Brother Krishnu! what business have you now at Muttra, that you thus unfeelingly abandon your father? You have done well in destroying Kuns, and completing the work you come to accomplish. Unite now with Nund, and come and rule over Brindabun; be not eagerly desirous to reign here, you will not be so happy as at Brindabun. Fools, on obtaining sovereign power, forget themselves, and are delighted at beholding elephants and horses. Do not quit Brindabun to dwell elsewhere. Spring is perpetual there; the beauty of the thick woods and of the Jumna is never effaced from the mind. Brother! if you are determined on taking up your abode at Muttra, resigning the pleasures of Brindabun, not attending to my suggestion, and abandoning all affection for your parents, what accession to your greatness will you acquire by doing so? You will attend upon Oogursen, and suffer anxiety night and day. You must be subservient to him on whom you have conferred the government. How will you submit to this disgrace? It is, therefore, most

advisable that you should not cause grief to Nund Rae, but continne to remain with him. Think of the forests, the rivers and sports of Bruj. Forget not the herds! We will not let you go alone O lord of! but will all accompany you."

Having proceeded thus far in this recitation, Shree Shookdeo the sage, said to the Raja Pureechit,—O great king! when they had made many speeches to the above effect, ten or twenty of their companions remained with Shree Krishnu and Bulram; and they suggested to Nund Rae, to go on, without any anxiety, with all others, and that they would come afterwards with Krishnu and Bulram. On hearing these words, the cowherds were in great agitation, as though they had been bitten by snakes; gazing on the face of Krishnu, and losing all resolution, they stood like pictures.

Buldeo Jee, perceiving that Nund Rae was deeply grieved, said to him, "Father! why are you sad? We will return in a few days, after having accomplished what we have to do here. We send you on in advance of us, because our mother must be much disquieted by being left alone; she will in a measure be restored to confidence by your going." Nund Jee replied, "Son! come once with us, and return after the interview."

Having thus spoken, Nund was greatly disquieted and continned embracing his feet. The splendour of his understanding abated and became dull, he could not shed tears. O great king! when Shree Krishnu Chund Jee saw, that Nund and the cowherds' children were greatly troúbled in mind, without being under the power of delusion, he thought to himself thát they would not live if separated from him. He then sent forth that particular delusive power belonging to him, which has deluded the whole world. This power deprived Nund and the cowherds of all understanding; Krishnu then said, "Father! why do you indulge in such regrets? Consider what a short distance there is betwen Muttra and Brindabun. We are not going far from you, that you should be so sad. The people of Brindabun must be in grief; and, therefore, we send you before us."

When Krishnu had thus explained to Nund, his confidence was restored, and joníng his hands, he said,

"Krishnu! if these are your sentiments, I have no power to gainsay them. I will depart, as I cannot refuse compliance with your expressed wishes." When Nund Jee had thus spoken, Huri permitted him and the cowherds and their children to depart to Brindabun; and the two brothers remained at Muttra with some of their companions. The cowherds who acommpanied Nund were all, during the whole journey, perplexed with heavy thoughts, like gamblers who have lost every thing. Some retained their senses, but others had lost them entirely: they tell down on the road, tripping over each other. Although going to Brindabun they continued looking towards Muttra ; and were greatly distressed by the pain of separation. In this state they managed, by some means or other, to arrive at Brindabun. Hearing of their arrival the Rane Jusoda came running forth in a state of great perturbation; and being greatly disquieted in mind, at not seeing Bulrrm and Krishnu, she said to Nund Jee, "Husband! where have you lost our sons, that you have only brought back dresses and jewels? You have thrown away the gold, and kept the glass. You have foolishly rejected nectar, and taken poison. Like a blind man, obtaining possession of the philosopher's stone, who throws it áway, and afterwards strikes his forehead on hearing of its valuable qualities. You have thrown away gems of high value, (meaning Krishnu and Bulram). You have thus lost our sons, and brought dresses and jewels instead of them. What will you do with wealth without them ? O foolish husband ! how can we pass life without them, whoses separation from us even for a moment caused us the deepest grief? What was the state of your feelings, when they suggested separation?"

Nund Jee was much grieved at these words, and replied, with downcast looks, "It is true, Krishnu gave me these dresses and jewels; but I know not who brought them here. How shall I mention what Krishnu said to me? You will also be grieved, when you hear his words, He returned to me after having killed Kuns, and made use most unkind expressions. They have become the sons of Basoodeo; and have gone awây from us, after having completely gaíned our affections. When I was astonished at what they said, they talked of re-

muneration to us for bringing them up Do not call Huri, Nund's son; look upon and worship him as a deity. I thought, that he was Narayun from the very first; but being under the power of delusion, regarded him as a son."

O great king ! when Nund Rae Jee had repeated truly all Shree Krishnu had said to him, Josoda, being under the influence of delusion, at one time looked upon Krishnu as her son, and was sorrowful and disturbed in mind, and shed tears. At another time recovering her reason, she regarded him as a deity; and meditating upon him, and celebrating with songs his excellent attributes, she dissipated the grief of her mind. And in this manner all the inhabitants of Bruj, both men and women, being deeply imbued with love for Huri, held various discourses regarding him, which I have not power to describe.

Fcr which reason, I will mention the sports of Muttra: listen attentively. When Huldhur and Govind came to Basoodeo and Dewukee, after haing permitted Nund Rae to depart, they were delighted at seeing them, and forgot all their former griefs ; as a devotee is delighted on obtaining the fruit of the penance which he has performed. Basoodeo Jee first addressed Dewukee, saying, "Krishnu and Buldeo have dwelt amongst strangers, and have ate and drank with them ; and are not acquainted with the customs of their own caste. It is right, therefore, that we should send for, and consult the family priest, and act by his advice." Dewukee assented. Basoodeo Jee then sent for Gurg the sage, who was the family priest; and on his arrival, after having explained all the perplexities of his mind, enquired, "O great king ! kindly inform us, what we ought to do" Gurg, the sage, replied, " First of all send an invitation to all their brethren of the same caste : and afterwards admit Bulram and Krishnu to the caste, and present them with Brahminical threads."

When the family priest had thus spoken, Basoodeo sent an invitation into the city, and invited all Brahmins, and all descendants of Judoo They came, and were received with the greatest respect and offered seats. Basoodeo, first of all, having gone through all the cere-

monies of initiation into caste, and caused their nativities to be written, presented to the Brahmins ten thousand cows with horns of gold, backs of copper, and feet of silver dressed out in silken clothes, which cows he had made a vow to give at the birth of Krishnu He afterwards caused festive rejoicings to be made, and having observed all the customs and ordinances of the Vedas, bestowed Brahminical threads on Bulram and Krishnu; and, having made presents to the two brothers, sent them forth to acquire knowledge. They departed, and came to the house of a learned sage and great pundit, Sandeepun, of the city of Awuntica, who was then residing at Benares, and possessed of great knowledge; and approaching him with an obeisance, and joined hands, they said to him with great humility of manner, "O king of sages! take compassion on us, and with sincerity of mind bestow upon us the gift of knowledge." O great king! when Shree Krishnu and Bulram Jee had made this humble address to Sandeepun, the sage, he brought them to his house in the most affectionate manner, and began to instruct them four Vedas, and Oopvedas, six Shastrus, nine treaties upon Grammar, eighteen Pooránus, and discourses upon charms, amulets, enchantments, futurity, astrology, physic, copulation, music and prosody, They become the receptacles of the fourteen sciences. After this, the two brothers said one day to their spiritual preceptor, with joined hands and great humility, "O great king! it is said, that however much a man may give in different births, and various descents upon the earth, he cannot give a sufficient recompense to those who have imparted knowledge to him; but please to direct that we should make you a present according to our power; and we will bestow it to the utmost limit of our means; and receiving your blessing return home."

When Shree Krishnu and Bulram had thus spoken, Sandeepun the sage, rose up, and engaged in thought and reflection, returned home. He explained to his wife, "That the two children, Bulram and Krishnu, are immortal deities, and have descended upon the earth for the sake of their worshippers, and to remove the burthens of the world. I have discovered this secret by witness-

ing their sports ; because they, who read continually in several successive births, cannot fathom the depths of sea-like knowledge, and behold they have, in this state of infancy, passed over this limitless and unfordable sea in a few days : they can accomplish whatever they wish in a single second," The sage added, "What boon shall we ask of them, wife?"

On hearing these words, she thought for a short time and said, "Go and ask them for our deceased son's corpse; they will bring it to us, if they possess the powers of Huri."

Having thus reflected, Sandeepun, the sage, came out of his house with his wife, into the presence of Shree Krishnu and Buldeo, and joining his hands said in a supplicating manner, "O great king ! I had a son, with whom on a certain festival I went accompanied by my relations, to bathe in the sea ; when we arrived there, and all having undressed began to bathe, a great wave of the sea came, in which my son was drowned and did not come forth again. Some shark must have swallowed him ; I am greatly grieved for his loss : if you desire to make me a present, as your spiritual preceptor, restore that son, and remove the affliction of my mind."

On hearing these words, Shree Krishnu and Bulram, having made obeisance to their spiritual preceptor and his wife, and having ascended their *ruth*, went towards the sea for the purpose of bringing their son, and, having proceeded on their journey for some time, arrived on the shore. Seeing them approach in angry mood, the sea was alarmed, and assuming mortal shape came forth with many presents from her own element, and stood on the shore before them trembling, and greatly agitated with fear ; placing her presents before them, and bowing her head, and making submissive salutation, she said with joined hands, and in a tone of supplication, "Great is my good fortune, that Krishnu has appeared to me ; for what purpose have you come here ?" Shree Krishnu Chund said, "My spiritual preceptor came here with his relatives to bathe, whose son you swept away with a wave ; bring him here, and give him up to us. This is the purpose for which we have come."

The sea replied, bowing her head, "I have not

overwhelmed him with a wave. You are the spiritual guide of all, and lord of the universe, and are the deity under the form of Ramu. I have been very much afraid since this circumstance occurred, and have continud to live with a regard to the dignity of my character and my limits." Huri replied, "If you did not take him off, who else did so?" The sea said, "O lord of compassion! I will explain the mystery: there is a demon, named Sunkhasoor, in the form of a shell, who dwells in me, and who exercises tyranny over all animals, moving in the water, and carries off all who come to the shore to bathe: perhaps he may have taken away your preceptor's son, I do not know certainly that he has done so; but be pleased to come into the sea yourself and ascertain."

On hearing these words, Krishnu went engerly into the sea; on beholding Sunkhasoor, he killed him, and splitting his belly, cast out his entralls. He did not-find his spiritual preceptor's son; and in consequence thereof, expressed regret to Bulbhudru, saying, "Brother! I have destroyed Sunkhasoor to no purpose." Bulram Jee replied, "It does not matter, carry him now about with you." On hearing this Huri made that shell his weapon. The two brothers proceeding thence reached the city of Jum, the region of the dead, the name of whieh is Sunjumnee, and Dhurm Raj, the Raja thereof. On beholding them, Dhurm Raj descended from his throne, and advancing to meet them, gave them a most welcome reception. Having seated them on a throne washed their feet, and taken the water with which their feet had been washed, he said, "Happy is this place! fortunate this city! which Krishnu has visited, and fulfilled the supplications of his worshippers. Give me some business to perform for you, that your servant may execute it." Krishnu replied "Bring the son of my spiritual preceptor."

When Huri had thus spoken, Dhurm Raj went off immediately and brought the child, and joining his hauds said in a tone of submission, "O lord of compassion! through your favour I knew beforehand, that you would come to fetch the child, and have therefore taken the greatest care of him; and have not yet restored him to life." O great king! with these words Dhurm Raj presented the child to Huri, who immediately placed him

upon his *ruth*, and proceding thence conveyed him in a short tine to the presence of his spiritual preceptor. The two brothers, joining their hands, said, "O divine preceptor ! what further orders have you for us?"

On hearing these words, and seeing his son, Sandeepun, the sage, who highly delighted, and, bestowing many benedictions on Shree Krishnu and Bulram Jee, said, "What more shall I ask, O Krishnu ! you have conferred, the greatest happiness on me by restoring my son. Great will be my renown from having had such pupils as you. Return home, now; and may you have a safe and pleasant journey."

When the spiritual preceptor had given them this injunction, the two brothers departed, after the usual ceremonies of obtaining permission to go, and salutation; and ascending their *ruth* proceeded on their journey, and arrived at Muttra. On hearing of their arrival Raja Oogursen, together with Basoodeo and the inhabitants of the city, both male and female, came forth to meet them. They met them outside the city, and being greatly pleased, brought Krishnu into the city in musical procession, spreading silken clothes on the road for him to walk upon. There were rejoicings and festivities in every house.

CHAPTER XLVII.

SHREE SHOOKDEO JEE said,—O lord of the earth ! I will give an account now how Shree Krishun Chund brought Brindabun to mind: listen attentively. One day Huri said to Bulram Jee, "Brother ! all the inhabitants of Brindabun must be very much grieved on thinking of me, because the time has elapsed, in which I promised to return. We ought, therefore, to send some one there, to console them for my absence.

Having thus advised his brother, Huri sent for Oodho, and said to him, "Oodho ! you are a great friend of mine; and are wise and intelligent, and resolute. I, therefore, wish to send you to Brindabun to offer explanations and consolation to Nund and Jusoda, and the cowherdesses, and to bring my mother Rohnee here." Oodho expressed an immediate readiness to comply with this request.

Shree Krishnu Chund again said, "First of all, in-

form Nund and Jusoda, and cheer up their spirits, and suggest to them to abandon all grief, and to look upon my arrival as near at hand ; and not to regard me as their son, but worship me as a deity. Afterwards explain to those cowherdesses, who for my sake have given up all respect for the world and for the Vedas, and day and night sing of my sports, and are ready to die, if I do not fulfil this expectation of my returning that they must no longer consider me as their lord but worship me as Bhugwan and lay aside all the anxiety they now suffer in consequence of my separation from them."

O great king ! having thus instructed Oodho, the two brothers wrote a letter, which they expressed to Nund and Jusoda, and the cowherds and their children, their respects and compliments, and blessings in due form ; and advised all the women of Bruj to to perform penance, and deliver the letter to Oodho, and told him to read it to them ; and, after having made the necessary explanations, to return quickly. Having given him this message, Krishnu dressed Oodho in his own clothes, and gave him his own jewels and crown, and seating him on his own *ruth*, allowed him to depart to Brindabun. Proceeding on his journey, Oodho reached the neighbourhood of Brindabun after a short time, and on arrival there heard birds singing melodiously in the thickly stocked arbours, and cows of all colours scattered like coluds in every direction—and the cowherdesses and cowherds, with their children, singing the praises of Shree Krishnu.

He was delighted at the beauty of the scene, and making obeisance to the site of Krishnu's sports, arrived at the outskirts of the village, when some one having recognized the *ruth* of Huri from a distance came, and having enquired his name, went to Nund and said, "O great king ! a person, named Oodho, has arrived from Muttra in the appearance and *ruth* of Shree Krishnu.

On hearing these words Nund Rae came forth from amidst the assembly of the cowherds, where he was then sitting, and immediately approached Oodho. Regarding him as the companion of Bulram and Krishnu he embraced him with the greatest affection and enquiring kindly of his health and welfare, escorted him to his

house with great dignity and respect ; having caused his feet to be washed, he offered him a seat, and feasted Oodho with delicacies of all kinds ; when Oodho had enjoyed and finished his meal, Nund had an elegant couch prepared for him shining like the foam of the sea, on which, after eating pawn, he reclined most agreeably, and forget all the fatigues of his journey.

When after some time Oodho awoke, Nund, the chief, came and sat near him, and enquired after his son, Soorsen, and his great friend, Basoodeo and his family, and asked whether they still continued to love him. Nund added, "Give me news of my son, with whom you have aboded constantly. Does he ever think of me, who am greatly grieved at his absence ? He promised us all to return, but the time of his return has long elapsed " Jusoda constantly churns and makes butter for Krishnu, and places it apart for him. Does Krishnu ever think of her and the women of Bruj, who are deeply imbued with love and affection for him?"

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit—O lord of the earth ! in this manner enquiring the news and celebrating the former sports of Shree Krishnu Chund, Nund Rae Jee, being deeply impregnated with affection for Krishnu, and meditating upon him, became, silent—" He has destroyed Kuns, and other powerful men; why should Krishnu now foget us.

In the meanwhile the Ranee Jusoda, greatly agitated, and losing all sense and perception, came weeping bitterly to Oodho, and enquiring after Bulram and Krishnu, said,—" Tell me, Oodho Jee ! how has Huri passed his time so long without us, and what message has he sent us, and when will he return to us ?"

On hearing these words, Oodho Jee read the letter of Shree Krishnu and Bulram to Nund and Jusoda, and said, " Who can explain the greatness of those in whose house Bhugwan has been born, and whom he has made happ y ny his sports ? You are most fortunate, because how can the immortal Vishnu, the lord of Shivu and Bruhmu, who has neither mother, nor father, nor brother, nor relations, whom you look upon as your own son,

and constantly fix your thoughts and meditate upon, remain separated from you? Huri is constantly near those who have him; having assumed mortal shape for the sake of men, he has neither friends nor enemies, whether of high or low state. Whoever offers adoration and worship to Huri, will be united to him, and become a follower of his. As the large black bee carries off another insect, and moulds it to its own form, and as it remains enclosed in the flower of the lotus, and does not leave it and fly away, although other bees baz over it during the whole night: in like manner Huri fashions after his own model, and never abandons those who love him, and meditate upon him," Oodho added, "Do not any longer regard Huri as your son, but reverence him as the deity. Krishnu, the lord, who knows the secrets of the heart, and befriends his worshippers, will appear and come to you, and accomplish all your desires: be not at all anxious in your minds."

O great king! when in conversation of this kind the whole night, with exception of about an hour, was spent, Oodho Jee said to Nund Rae, "O great king! it is now time for churning; with your permission, I wil go and bathe in the Jumna." Nund, the chief, gave his assent; he remained seated where he was, engaged in thought and reflection, and Oodho Jee went in his *ruth* to the banks of the Jumna. Having taken off his clothes and purified himself, he approached the water, and placing dust on his head, and joining his hands, singing the praises of the Jumna, sipping water in the palm of his hand, he went into the river; and having bathed and performed his ablutions, and completed his meditations, adorations, and libations, began to count his beads. At the same time, all the women of Bruj rose, and having swept and besmeared with mud and cow-dung the inside of their houses and having burnt perfumes and lighted lamps, began to churn. The sound of the churning was like thunder, and like the sound produced by anklets and ornaments for the toes. The beautiful women of Bruj, having churned took away the butter, and finished their household work, went all together for water.

O great King! the cowherdesses being distracted at separation from Krishnu, and deeply imbued with love

for him, and celebrating his many excellent qualities with songs, began, as they went along the road, to meditate upon him and sing of his sports One said, "I have seen Krishnu;" another, "That he had run off and hid himself. He has laid hold of my arm from behind, Huri is now standing under the shade of a fig tree" One remarked, "I saw him milking;" another, "I beheld him very early." Some said, "He is tending herds;" others, "Listen! he is playing the flute. We will not go this road, as Krishnu will ask for presents. He will break our water-pots, and untie the knots on which we carry them; and will steal away our senses by his many glances. He is hid somewhere, and will come runing towards us, and then where shall we escape." The women of Bruj went along, conversing thus with each other; their minds being much agitated in consequence of their separation from Krishnu.

CHAPTER XLVIII.

Shree Shogkdeo, the sage, said—O lord of the earth! when Oodho Jee had finished counting his beads, he came forth from the river, and putting on his clothes and ornaments sat down in his *ruth*. As he came near Nund's village on his way from the banks of the river, the cowerdesses, who had come for water, saw *ruth* from afar coming along the road. On seeing it, they began to say to each other, "Whose *ruth* is this that is coming towards us? Let us see, and afterwards proceed on our journey." One of them said, "Friend, I hope that deceitful creature, Akroor, has not come, who took off Shree Krishnu Chund to live at Muttra, and caused him to kill Kuns." Another said, "Why has this treacherous wretch come again; he has already taken away the root of our lives, and what more will he take away?"

O great king! carrying on various conversations of this kind, the women of Bruj stood still, having taken the water-pots from their heads, and placed them on the ground. In the meanwhile as the *ruth* came near, some of the cowherrdesses having seen Oodho a short way off said to each other, "Friend! why this is some one of a black colour with lotus-like eyes, and a crown on his head; wearing a garland that reaches to his feet, dressed

in yellow silk, and with a scarf of the same colour. He is sitting on a *ruth* like that of Shree Krishnu, and is looking at and coming towards us." One of them remarked, "This person has been at Nund's house since yesterday ; his name is Oodho, and Shree Krishnu Chund has sent some message by him."

On hearing these words, the cowherdesses, observing a retired spot, and laying aside all propriety and reserve, rushed towards Oodho Jee.—and, regarding him as the friend of Krishnu, they made obeisance, and enquired after Krishnu, standing on all sides of the *ruth*, with joined hands. Seeing their affection, Oodho Jee left his *ruth*; and the cowherdesses having seated him under the shade of a tree sat themselves down on all sides of him, and began to say in a most affectionate manner: " You have done well, Oodho, in coming, and bringing us news of Krishnu. You associate constantly with him ; please inform us what message he has sent. You have been sent here only for the sake of his father and mother; he thinks of no one else. We have sacrificed every thing for him ; our souls are entangled in his feet. He is occupied with his own affairs exclusively ; and has given pain to all by his departure. And as birds leave trees without fruit, Huri in like manner has abandoned us; and although we have given up every thing to him, he has not become ours."

O great king ! when the cowherdesses, filled with delight in their love for Krishnu, had talked thus for some time, Oodho, perceiving the great sincerity of their love, was about to rise to make a salutation, when a cowherdess who saw a bee on a flower, addressed Oodho, under pretence of addressing the bee—" O bee ! thou hast imbibed the sweetness of Krishnu's lotus-like feet ; and therefore, thou hast obtained the name of the honey-maker Thou art the friend of one who is deceitful ; and, therefore, he has sent you as his messenger ; do not touch our feet, because we know that all of a black colour are treacherous ; such as you are, such is Krishnu: therefore, do not make salutations to us. In the asme way that you roam from flower to flower, tasting its sweets, and belong not to any particular one, Huri does not love any one; or belong to any one." Whilst the cowherdess

was thus speaking, another bee came : on seeing it a cowherdess, named Seeta, said, "O bee, remain apart, and go and tell this in Muttra, where there is a hump backed queen and where Shree Krishnu Chund dwells. Why need I speak of one birth ?—in each succeeding birth your behaviour is the same. The Raja Buli gave up everything, and you sent him to the infernal regions ; and drove from her home one so virtuous as Seeta, without fault on her part. Since they were thus treated, what had we to expect ? After this, all the cowherdesses in a body, joining their hands, said to Oodho,—"Oodho Jee ! we have lost our lord by the absence of Krishnu ; take us away with you."

Shree Shookdeo Jee said,—O great king ! when the cowherdesses had thus spoken, Oodho Jee said "I will explain the contents of the letter Krishnu has sent by me, to which listen attentively. He has written, that you must give up all hope of sexual pleasure, and offer devotion to him ; and that he will never be separated from you ; and he has added, that from that day you began to meditate on him, none have been so much loved by him as you." Oodho added, "You have established a never-ending love for the first male, the immortal Huri ; and regarded him as your lord, whom all else celebrate as the invisible, imperceptible, inscrutable being ; and as earth, wind, water, fire and air, dwell in the body, so Krishnu dwells in you ; but, through the influence of his delusive powers, seems to be apart. Bear him in mind, and meditate upon him. He always promoted the advantage of his worshippers ; and by his remaining near, meditation and religious knowledge are utterly destroyed. For this reason, Huri has gone to live at a distance And Shree Krishnu Chund gave me also to understand, that playing on the flute he invited you into the jungle, and when he saw the strength of your love and passion for him, he took part in your festivities ; when you forgot his divinity, the lord of Judoo disappeared. When having recovered understanding, you again meditated upon Huri : he, knowing the piety of your minds, presented himself to you."

O great king ! when Oodho had thus spoken, the cowherdesses said angrily,—"We have heard all your speeches ; stand apart from us now. You tell us to

cultivate knowldge and understanding, and perform penànce, and tell us to àbandon meditation and look up at the sky. You call him Narayun, in whose sports our minds have been deeply engaged. Why has he become an invisible and imperceptible being, who has conferred happiness on us from his childhood? And how has he, who was endowed with all good qualities and great personal beauty, become a being without qualities and form? Who will pay any attention to what you have said, considering that our souls are wrapped up in his beloved body?" One of them rose up and said, "Let us endeavour to conciliate Oodho: say nothing to him, but listen to what he says, and watch his looks." Another said, "It is not his fault; the hump-backed woman (Koobja) has sent him here. He is now merely repeating what Koobja has taught him to say. Krishnu would never speak as Oodho has spoken since his arrival at Bruj. We are pierced with thorns at hearing such speeches, and cannot endure listening to them. He tells us to abandon all thoughts of sexual pleasure, and engage in devotion: when would Krishnu speak thus? Prayers, penance, fasting, vows and perescribed rules of conduct are all acts becoming widows May Shree Krishnu live in every age having conferred happiness on all. Who makes use of ashes, and cow-dung while her husband is alive? Say, where does this custom prevail? Our views, penance, and fasts consist in showing our love for Nund-Nundun constantly. Who can possibly blame you, Oodho? This is a dance of Koobja's getting up."

Having recited thus much Shree Shookdeo, the sage, said,—O great king! when Oodho had heard these affectionate words of the cowherdesses, he regretted and was ashamed that he had mentioned the subject of penance to them, and remained silent, with downcast looks. One of the cowherdesses enquired after Bulram, and said, "Does he ever think of and call to mind our childish love?" Another replied, "Friend, you are all cowherdesses and common village women, and the women of Muttra are beautiful, by whom Huri has been captivated, and is engaged in sports with them; why should he now think of us? Since he went to reside there, he has become the beloved of other women; had we known be-

forehand this would happen, we would not have let him go away. Regrets are now of no avail; it is better to lay aside grief, and hope for his return. Because, as during eight months the earth, forests and hills endure heat in expectation of rain, which comes in due course and cools them; in like manner, Krishnu will also come to us." One said, "Huri has accomplished all his business, and has destroyed his enemies, and taken possession of their Government; why should he come to Brindabun, and leave his kingly power to tend herds? O companions! give up all expectations of his coming. The case is quite hopeless; and we ought not to think any more about it." One of them said, in great distraction of mind, "Why should we give up all hope of Krishnu? On seeing the forests, hills and the banks of the Jnmna, where Shree Krishnu and Bulbeer engaged in sports, our recollection of Huri, the lord of our hearts, returns forcibly." She then said, "This village of Bruj has become a sea of grief: his name is a boat in the midst of the stream,—Krishnu will take across all who are immerged in the waters of absence and separation. Why has he forgotten, that he is lord of the cowherdesses'? Is he not ashamed on account of his name?"

On hearing these words, Oodho, reflecting, began to say,—"Happy are these cowherdesses! and blessed be their firmness, in having given up all else, and become absorbed in meditation upon Shree Krishnu Chund."

O great king! Oodho Jee saw and praised their love; when at the same time all the cowherdesses rose up, and brought him to their homes with great respect and dignity. Perceiving their affection, he dined with them; and after resting, he made them all very happy by telling them stories of Shree Krishnu. All the cowherdesses having then performed poojah to Oodho Jee, and placed many presents before him, said with joined hands and the greatest humility, "Oodho Jee,! go and say to Huri, lord! formerly you were very kind to us, and used to take us by the hand about with you; but since you have obtained power, you have written to us about penance at the suggestion of that strumpet, Koobja. We, poor, impure creatures, have never been initiated by a spiritual preceptor in any mystical prayer; what knowledge can

we possibly possess ; from our childhood we have loved him ; and what do we know of the customs of penance? Why has Huri not come himself to tell us what penance to perform? This is not a subject to send a message about. Oodho! go and explain so that our lives are ebbing out; let him come and preserve them.

O great king ? when they had thus spoken the cow-herdesses were delighted in fixing their thoughts on Huri; and Oodho, having made the usual salutation, took leave and returned thence in his *ruth* to Brindabun. He remained there for some days ; and on his way back, he visited and stayed a few days at each of the places, where Shree Krishnu Chund had been engaged in sports. At length after some days he returned to Brindabun, and having gone to Nund and Jusoda, said with joined hands, "Owing to your friendship, I have stayed for some time at Bruj, and now, with your permission, will go to Muttra." On hearing these words, the Ranee Jusoda went into the house, brought forth milk, curds, butter and sweetmeats in large quantities ; and presenting them to Oodho, said, Give these our beloved Shree Krishnu and Bulram, and tell our sister, Dewukee, to send them both to us without any delay." Having communicated this message, the wife of Nund began to weep. Then Nund Jee said to Oodho, "What more need we say to you? You are yourself possessed of great sense, understanding and knowledge, and many excellent qualities; intercede for us with Krishnu in such a way that he, taking into consideration the sufferings of the inhabitants of Bruj, may come to us quickly, and not forget us altogether."

After having thus spoken, when Nund Rae shed tears, and all the inhabitants of Bruj, male and female, standing round, began also to weep, Oodho Jee consoled them, and restored them to composure of mind by his explanation; and, accompanied by Rohnee, took his departure for Muttra ; and after journeying some time arrived at the abode of Shree Krishnu Chund. On seeing him, Shree Krishnu and Buldeo rose and embraced him, and enquired, in the most affectionate manner regarding his health, and the news of Brindabun, "Say Oodho Jee ! are Nund and Jusoda, and the inhabitants

of Bruj all well, and do they ever think of us ?" Oodho Jee replied, " O great king ! I am quite unable to describe the greatness of Bruj, and the love of its inhabitants : you are their life ; night and day do they think of you, and their love for you is as complete as a perfect worship performed with all prescribed ceremonies. I mentioned, to them your advice regarding the performance of penance ; but I have learnt from them the manner, in which adoration should be offered." Oodho Jee having communicated this intelligence, added, "O merciful to the poor ! what more need I say ? You are acquainted with the secret thoughts of each mind; and understand me without any lengthened explanation on my part, that all things in Bruj, animate and inanimate, are greatly distressed at not being able to see and touch you; and the only hope they have is, that you may return."

On hearing these words, the two brothers were greatly dispirited; and Oodho Jee, taking leave of Shree Krishnu Chund, conveyed thd message of Nund and Jusoda to Basoodeo and Dewukee and went home. Rohnee Jee was filled with joy at meeting with Shree Krishnu and Bulram, and abode her own house.

CHAPTER XLIX.

Shree Shookdeo, the sage, said,—O great king ! one day the sportive Krishnu, the benefactor of his worshippers, thinking of the affection of Koobja, went to her house, with the view of performing the promise he had made her. When Koobja knew that Huri had come, she had clothes of silk spread for him to walk on. She advanced to meet him with the greatest joy; and all the good acts she had done in former births then received their reward. Having given Oodho a seat outside, Krishnu entered the house of Koobja; he there saw a splendid carpet spread in a picture gallery, on which was arranged a beautiful couch of flowers. Huri repaired to the couch, and Koobja, having withdrawn to another room, bathed and perfumed herself, and having combed her braided hair, wearing a most elegant dress and handsome jewels, adorned from head to foot, having eaten pawn, and being sweetly scented, approached Shree Kishnu Chund with gaiety and endearment, with which Ruttee, (the wife of Kamudevu) approached her husband. Having veiled

herself from a feeling of modesty, she remained apart and silent, having a great dread of the first interview. On seeing her, Shree Krishnu Chund, the root of joy, took her by the hand; and placing her near him, satisfied her desires. He then arose, and came to Oodho; blushing and smiling, and with downcast looks. O great king! having thus made Koobja happy, Shree Krishnu Chund returned home with Oodho Jee, and said to Bulram, "I promised Akroor that I would pay him a visit, so let us go to his house first and afterwards send him to Hustinapoor, to bring us the news of that quarter." Upon this both brothers went to Akroor's house; he was much pleased at seeing Krishnu; and making a salutation, and putting the dust of his feet on his head, and with joined hands, and with great humility of manner, "O lord of compassion! you have shown me great favour by coming here, and making my house pure." Shree Krishnu replied, "Uncle! why do you exalt me so highly? I am your son:" and added, 'through your kindness, uncle! all the demons have been destroyed; but there is one subject, which occasions me anxiety, as I heve heard that Pandoo has gone to heaven, and that Doorjodhun tyrannizes over my five brothers. My aunt, Koontee, is greatly distressed; unless you go who can afford her relief by explanations?" Akroor Jee, on hearing these words, said in reply to Huri, "Be not anxious on that subject; I will go to Hustinapoor and explain matters, and bring back all the news."

CHAPTER L.

SHREE SHOOKDEO, the sage, said,—O lord of the earth! when Shree Krishnu Jee heard these words of Akroor, he sent him off to bring intelligence of Pandoo. After travelling from Muttra some days in his *ruth*, he reached Hustinapoor; and, on arrival there, went to the court of Raja Doorjodhun, who was sitting on his throne, and, having made a salutation, stood before him. On seeing him, Doorjodhun arose with all his court, and embraced him; and seating him with great dignty and respect near him, made various enquiries, saying, "Happy are Soorsen and Basoodeo! happy Krishnu and Buldeo! Oogursen has been made a Raja by them, and on their account does not think of any one, since his son's death

he has reigned and is independent of every one."

When Doorjodhun had thus spoken, Akroor was silent, and began to reflect, "That this was a course to wicked men, where it was not right for him to remain; because if he staid there, they would make many more such speeches, to which he could not with propriety listen, and, therefore, he ought not to remain there.

With these thoughts in his mind, Akoor Jee arose, and went thence to those of Pandoo, accompained by Bidoor. On arrival there, he beheld Koontee in great affliction at the loss of her husband, and sheding tears- He went and sat by her side, and said to her, "Mother! no one has power over Bruhmu, and no one is immortal, and lives for ever. Whilst in the body, the soul suffers pain and pleasure; for which reason it is not becoming in man to grieve and be anxious, because nothing is gained by indulging in grief: the mind only is afflicted by it."

When, O great king! Akroor Jee had thus reasoned with Koontee, she, reflected upon what he had said, and remained silent; and then enquired from Akroor, "Whether her mother, father, her brother Basoodeo, and his relations, were all well; and whether Shree Krishnu and Bulram ever thought of their five brothers Bheem, Joodisthur, Urjoon, Nukool and Suhdeo They are here fallen into a sea of trouble; and when will they come to their assistance and rescue? We cannot endure the tyranny of the blind Dritrasht; because he acts the advice of Doorjodhum, and is day and night planning to destroy the five brothers. He has frequently mixed poison for them, which my Bhemsen once drank." Koontee afterwards added, "O Akroor Jee! since all the members of the family of Kooroo are such great enemies, to whom are my children to look with affection, and how shall they grow up, and escape death? How shall I explain to you the great afflictions I endure? And as a doe, separated from the herd, is greatly alarmed, in like manner I am constantly disquieted and sad. They are my protectors, who have destroyed Kuns and all evil spirits. Go and tell them of the griefs of their brothers, Joodisthur, Urjoon and Bheem."

Akroor's eyes were filled with tears at hearing these words of Koontee, spoken with great humility; and he

reasoned with her and said, "Mother ! banish all anxieties; these five sons of yours will be very powerful and celebrated. They will utterly destroy their enemies and all wicked persons, as Shree Gobind is their ally." Again Akroor Jee said, Shree Krishnu and Bulram sent me here with this message: Tell our aunt not to vex or fret herself, as we will soon come to her."

O great king ! having thus delivered Shree Krishnu's message, Akroor Jee entered into explanations with Koontee, and restored her to confidence and composure : and, taking leave went to Dritrasht, accompanied by Bidoor and said to him, " Why do you, who are an old man, exercise such tyranny ; and being, under the influence of your son, make your nephews (brother's children) unhappy, after having forcibly seized upon the government of your brother ? According to what code are you not guilty of such injustice ? You have lost your sight, but you cannot see with the eyes of your mind, your family is being destroyed by your crimes. Why did you when you were enjoying great ease and happiness, seize upon the government of your brother, and bring distress upon Bheem and Joodisthur."

On hearing these words, Dritrasht laid hold of Akroor's hand and said, " What can I do ; no one will obey my orders ? All follow their own counsel, and I am looked upon as a fool by them, For this reason 1 never take part in their affairs ; but remain apart, and worship my lord in silence."

When Dritrasht had thus spoken, Akroor Jee made a salutation, and rising went thence in his *ruth* ; and departing from Hustinapoor came to the city of Muttra. He mentioned to Oogursen and Basoodeo the affairs of the Panduvas, the sons of Koontee are greatly afflicted and their bodies much emaciated with grief. Having told Oogursen and Basoodeo Jee all the news of Hustinapoar, Akroor went to Shree Krishnu and Bulram ; and, making a salutation, said with joined hands, " O great king ! I have been to Hustinapoor, and seen that your aunt and five brothers suffer great calamities at the hands of the Kooruvus. What more need I say ;you know the secrets of the heart, and the state of affairs there; and the ruin which has befallen your family, are

not bidden you."

Having thus spoken, and delivered Koontee's message, Akroor Jee took leave, and returned home. And having heard all the intelligence which Akroor brought from Hustinapoor, Shree Krishnu and Buldeo the gods of all the gods, sat down after the fashion of men, and engaged in thought, revolved in their minds, how they might remove the burthens of the world.

Shree Shookdeo, the sage, having recited thus much of the history to the Raja Pureechit, said,—O lord of the earth ! I have related the first half of history, comprising what took place in the forest of Bruj and at Muttra ; I will now relate the last half, if I obtain the power of the lord of Dwarka.

CHAPTER LI.

We now write the last half of the history. Shree Shookdeo, the sage, said—O great king! I will relate, how Shree Krishnu Chand conquered Joorasindhoo and his army, destroyed the right of the dead, released Moochkoond, and, having left Bruj, took up his abode in Dwarka : listen with the greatest attention.

The Raja Oogursen ruled over Muttra with great skill were obedient to his orders. Under his government, all his subjects were happy ; except the widows of Kuns, who were greatly grieved at the loss of their husband. They could not sleep, and had no sensation of hunger or thirst. During the whole eight puhurs, they were in a state of sorrow.

One day the two sisters, being deeply engaged in thought, said to each other, " A woman has no excellence without her husband ; as the subject has no excellence without his lord, or night without the moon. As we have lost our husband, we ought not to stay here now ; and it is better for us to go and live in the house of our father."

O great king ! the two queens, having thus determined sent for a *ruth*, and travelled in it from Muttra to their father's house, in the Behar country ; and with tears related to him, how Shree Krishnu and Bulram had destroyed Kuns and all evil spirits.

On hearing their account, Joorasindhoo entered his court in great wrath, and said, " What powerful men are

these, who have been born in the family of Judoo; and have made my daughters widows, after destroying the very powerful Kuns and all evil spirits? I will attack them with my whole army; and destroying with fire the city of Muttra, and all the family and descendants of Judoo, will carry off Bulram and Krishnu bound and alive: otherwise my name is not Joorasindhoo."

Having thus spoken, he wrote letters to all the neighbouring Rajas, asking them to come to him with their armies; as he was about to revenge himself for the death of Kuns, by destroying all the descendants of Judoo, and making their race extinct. On receiving Joorasindhoo's letters all the Rajas of the different countries came quickly with their forces; and Joorasindhoo also arranged and prepared his army.

At length when Joorasindhoo took his departure from the Behar country to Muttra with all his army of demons, he had twenty-three complete armies with him; each army consisting of 21,817 charioteers and as many men mounted on elephants; 109,350 foot soldiers, and 99,000 horsemen. Such were the twenty-three complete armies he had with him, each demon of which was powerful beyond description. O great king! when Joorasindhoo, accompanied with all his army of evil spirits advanced, sounding the kettle-drum, the guardians of the ten quarters began to shake and tremble, and the gods to fly through fear. The earth apart began to be agitated, like the roof of a house, from the load. At length, after some days' progress he arrived, and surrounded the city of Muttra on all sides. Upon this, the inhabitants of the city went in the greatest alarm to Shree Krishnu Chund, and exclaimed, "O great king! Joorasindhoo has encompassed our city on all sides; what shall we do, and where shall we go?"

On hearing these words, Huri reflected for a short time; and Bulram having, in the meanwhile, come to him, said, "O great king! you have descended upon the earth to remove the miseries of your worshippers, be pleased now to assume a body of fire, and destroy the forest in the form of an evil spirit." At these words, Shree Krishnu Chund went with him to Oogursen, and said, "O great king! give us an order to fight, and do you, having taken

all the descendants of Judoo with you, protect the fort." After these words, when they came to their father and mother, all the inhabitants of the city came round them, and being greatly agitated began to say, "O Krishnu! how shall we escape from the hands of these demons?" Huri, perceiving that his mother and father and all the other people were alarmed, explained to them and said, "Suffer not any anxiety; this army of demons, which you now see, shall in a moment be dispersed in every direction, in the same manner that bubbles disappear in the water."

Having thus explained, and restored their confidence he took leave; and as Krishnu advanced, the gods sent two *ruths*, filled with arms for him. The chariots stood before them, and the two brothers entered them.

The two chiefs of the family of Judoo went forth and reached Joorasindhoo's army safely: they come to the place where Joorasindhoo was standing. On seeing them, Joorasindhoo said with great haughtiness to Shree Krishnu Chund, "Fly from before me; why should I kill you, you are not my equal that I should attack you? I will see what Bulram is made of."

Shree Krishnu Chund replied, "O proud fool! what silly talk is this of yours. The brave never make high sounding speeches to any one, but behave with moderation to all; when occasion requires, they exhibit their power; can they be called brave, who extol their own greatness? There is a saying, that, "When it thunders, it does not rain; so, wherefore, do you talk boastingly?"

At these words, Joorasindhoo was enraged; and Shree Krishnu and Buldeo retired a short distance, and stood in a state of preparation. He pursued and attacked them with his whole army, and called out, "O wicked wretches! where will you fly from my presence? You have long escaped alive; I know not what may be your thoughts, but you shall live no longer; I will send you and all the descendants of Judoo to the same place where Kuns and all his demons have gone."

O great king! when that devil had made this wicked speech, the two brothers retired some distance further, and stood, Shree Krishnu was armed with weapons of all

kinds, and Bulram Jee with a plough and wooden pestle. As the army of demons approached them, the two heroes shouted and rushed upon them like lions on a herd of elephants, and encountered them sword in hand. Then the kettle-drums sounded like thunder, and the assembled army of the demons was spread in every direction like clouds; the din of arms was as continued rain; in the midst of which Krishnu and Bulram, whilst fighting, appeared as brilliant and beautiful, as lightning amidst thick cluster of clouds. All the gods were sitting in their chariots, and viewing the battle from the sky; they celebrated the praises of Krishnu, and earnestly wished that he might be victorious; and Oogursen and all the discendants of Judoo were extremely anxious, and regretted that they had allowed Shree Krishnu and Bulram to go forth to the army of demons.

Shree Shookdeo, the sage, having proceeded thus far in his narrative, said,—O lord of the earth! when in the course of the battle a great portion of the army of demons had been destroyed, Buldeo Jee descended from his chariot, and bound Joorasindhoo. Upon this, Shree Krishuu Chund said to him, "Brother! let him live; do not kill him, because he will return and again bring more demons with him; whom we will destroy, and remove the burthens of the world; and if we do not spare his life, we shall lose the evil spirits, who have fled."In consequence of this expostulation of Krishnu, Buldeo Jee released Joorasindhoo, who went off and joined those who had fled from the field. Looking around, he said with regret, "My whole army has vanished, the greatest calamity has befallen me. Why should I live ? I will abandon my home, and turn devotee." A counsellor said to him, expostulating, 'Why should a wise man like you regret; sometimes there is defeat, and sometimes victory? No one should abandon his government and home. What matters it that you have been defeated in this battle; we will collect our forces again, and send Krishnu and Buldeo, and all the descendauts of Judoo to heaven: banish all anxious thoughts."

O great king! the counsellor having thus expostulated returned home with Joorasindhoo, and all the demons, who had fled from the battle; and there began to assemble

another rrmy. Shree Krishnu and Bulram saw blood flowing in stream on the battle field in which chariots without their charioteers were carried along like boats; in different places the dead elephants appeared like hills, from whose wounds blood spouted forth like springs. The Muhadeo, accompanied by goblins and spirits, and wearing a necklace of human heads, was dancing and singing in the greatest glee; and female spirits and goblins, and the attendants of Devee were drinking blood out of skulls; vultures, jackals and crows were devouring the bodies, and contending with each other for the flesh.

Having recited thus much, Shree Shookdeo Jee said,—O great king !the regent of the winds collected all the chariots, elephants, horses and demons together, and fire burnt them to ashes in a second. The five elements were re-united with each other; all saw them come, but no one saw where they departed. Having thus put the demons to death, and removed the burthens of the earth, Shree Krishnu and Bulram, the benefactors of their worshippers, came to Oogursen, and making a salutaton, said with joined hands,—"O great king! through your excellence and majesty, we have destroyed and routed the army of the demons ; rule now without fear, and promote the happiness of your subjects." The Raja Oogursen was very much pleased at these words, and made great rejoicings, and began to rule with justice.

After some time, Joorasindhoo came forth to attack with another army, as large as the former one ; which Shree Krishnu and Buldeo destroyed and dispersed as before. In this manner Joorasindhoo attacked seventeen times with his twenty-three armies, which Krishnu drove back, after having inflicted great slaughter on them.

After reciting thus much of the history, Shree Shookdeo, the sage, said to the Raja Pureechit,—O great king ! at this time upon a sudden thought Narud Jee rose, and went off to the abode of Kaljumun. On seeing him, he stood up with all his court, and making a salutation, enquired in a respectful manner, and with joined hands, the reason of his coming. At these words Narud, after a little thought, said, "Bulbhuddru and Krishnu are at Muttra; no one, except you, can drive them away :

Joorasindhoo has not met with any success. You are immortal, and very powerful; Buldeo and Huri are children." Narud Jee added, "Do not cease to follow him, whom you observe of the colour of the clouds, with lotus eyes, a very elegant person, dressed in yellow silk, and with a yellow scarf."

Having thus spoken, Narud, the sage, departed; and Kaljumun began to prepare his army. After some days, he collected three crores of very unclean men of terrifying aspect, with stout arms and thick necks, large teeth, dirty appearance, brown hair, red eyes, like small red and black seeds: with whom, sounding the kettle-drum, he advanced against the city of Muttra, and surrounded it on all sides. Shree Krishnu Chund, having seen what he had done, thought to himself, "It is not right to remain here, because to-day he has come to attack, and to-morrow Joorasindhoo will come; the inhabitants will be distressed: wherefore, it is most advisable, that all should leave this place, and go and dwell elsewhere."

O great king! Huri, having thus reflected, sent for Bishookurma, and, explaining to him, said, "Go and build a city in the midst of the sea, in which all the descendants of Judoo may live comfortably, without knowing that they are not living in their own houses; and convey them all there in a second."

On hearing these words Bishookurma departed, and, according to the injunction of Shree Krishnu Jee, built, during the night, in the sea, on the quoit of Vishnu, a city, forty-eight koss in extent; and having named it Dwarka, returned and informed Huri, who ordered him to convey all the descendants of Judoo there in such a manner that none might know whence they had come, and who had brought them.

When Krishnu had thus spoken, Bishookurma conveyed all the descendants of Judoo, together with Oogursen and Basoodeo to the city in the course of the night, and Shree Krishnu and Bulram also went there. In the meanwhile, on hearing the sound of the waves of the sea, the descendants of Judoo awoke; and, being greatly astonished began to say to each other, "Whence has the sea come to Muttra? We cannot understand this mystery at all."

Having proceeded thus far in his narrative Shree Shookdeo Jee said to the Rajah Pureechit,—O lord of the earth! having thus had the descendants of Judoo brought to Dwarka, Shree Krishnu Chund said to Buldeo Jee, "Brother! let us go now, and afford protection to our subjects, and kill Kaljumun." Upon these words, the two brothers went thence to Brujmundul.

CHAPTER LII.

Shree Shookdeo, the sage, said,—O great king! Shree Krishnu Chund come to Brujmundul alone, having left Bulram Jee at Muttra: and went forth and stood in front of the army of Kaljumun, a sea of beauty, the light of the world, dressed in yellow silk, wearing a scarf of the same colour, and ornamented from head to foot. On seeing him, Kaljumun began to say, "This must be Krishnu; he has all the marks mentioned by Narud, the sage; it is he who has destroyed Kuns and all evil spirits, and slaughtered the armies of Joorasindhoo." With these thoughts in his mind, Kaljumun called out, and said, "Why are you running away, Krishnu? Come here, you have now to deal with me; stand and fight. I am not Joorasindhoo nor Kums. I will extirpate the whole race of Judoo."

Raja! having thus spoken, Kaljumun advanced alone in pursuit of Shree Krishnu Chund, leaving his whole army behind him: but that fool did not understand Krishnu's nature. Krishnu ran on, and Kaljumun followed him at a hand's distance. When he had advanced some distance, Krishnu entered a cave in a hill, where he saw a man lying asleep; having quickly put his yellow silk scarf upon him, he concealed himself apart on one side. Afterwards, Kaljumun came running and panting to the same very dark cave; and seeing a man asleep with a yellow scarf thrown over him thought to himself, that it was Krishnu, pretending to be asleep. O great king! thinking thus, and being angry, Kaljumun gave the sleeper a kick, and said. "O trickster! what deceit are you practising, in pretending to be sleeping at ease like an honest man? Rise, as I intended to kill you immediately." With these words, he snatched away the yellow cloth from over him. He started up; and when he cast an angry look at Kaljumun, he was burnt

to ashes. At this part of the history, the Raja Pureechit said, "Explain to me, Shookdeo, who the man was that had gone into the cave, by whose look Kaljumun, was reduced to ashes, who conferred a great boon on him?" Shree Shookdeo, the sage said,—O lord of the earth!it was Moochkoond, Mandhata's son, a Chutree of the family of Ichwak, very powerful and renowned; whose fame, for destroying enemies and armies, was spread over nine divisions of the earth. On one occasion, the gods, having been harassed by evil spirits, came in great alarm to Moochkoond, and said in a tone of great supplication, "O great king ! evil spirits, have increased greatly ; we cannot escape from them ; come, quickly, and protect us. " It has been an immemorial custom for Chutrees to assist gods, sages and saints, when their own power fails them.

On hearing these words, Moochkoond accompanied them, and began to fight with the evil spirits. The battle lasted far many ages, when the gods said to Moochkoond, " O great king ! you have undergone great labour on our account ; rest somewhere now, and give ease to your body. You have fought for many days ; your wealth, dwelling and family are all gone, not one of your relations is left ; do not, therefore; set foot in your own house Go anywhere else you please." Moochkoond said in reply to the gods, " O lords of the earth ! kindly point out to me some retired spot, where I may sleep, free from all care and anxiety, and no one awake me." The gods were delighted at this speech, and said to Moochkoond, "O great king!go and sleep in the cave of great white mountain No one will awake you there; and if any one should go there by accident, and do so, he will be burnt to ashes by a single glance of your eye."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja,—O great king ! having obtained this boon from the gods, Moochkoond went and dwelt in that cave ; and therefore, Kaljumun was burnt to ashes by a glance from his eye. Shortly afterwards Krishnu, the abode of compassion, the benefactor of his worshippers, of the colour of the clouds, with a face like the moon, lotus eyes, four arms, and holding in his hand

a shell, quoit, club and lotus, wearing a crown in the shape of a peacock, and ear-ring formed like the sign Capricorn, having a garland reaching to his feet and dressed in yellow silk, appeared to Moochkoond; who, on beholding him, prostrated himself so as to touch the ground with the eight principal parts of his body, and rising up, said with joined hands, "O lord of mercy! as you have come into this great dark cave, and by your light have dispersed the darkness, please take compassion on me; and explaining your name and nature, remove all the doubts of my mind." Shree Krishun Chund replied, "My births, destinies and attributes are manifold, and cannot be counted by anyone, whatever computations he may make. But I will explain to you the secrets of my present birth, to which listen:—I have been born in the house of Basoodeo, and been named Basoodeo in consequence, and in the city of Muttra, I have destroyed Kuns and all evil spirits, and removed the burdens of the earth. And Joorasindhoo has been defeated by me, who attacked me seventeen times with twenty-three armies. And this Kaljumun, who has been reduced to ashes by your glance, had brought a mob of three crores of unclean persons to fight with me." When Krishnu had thus spoken, Moochkoond became possessed of knowledge, and said, "O great king! your d-lusive power is exceedingly great; it has enchanted the whole world; and under its influenee no one's understanding and senses retain their balance. All engage schemes for the sake of happiness and suffer calamity; as a dog, who, in gnawing a bone, sucks in his own blood, he thinks he sucks it from the bone, and looks upon calamity as a pleasure: and, O great king! whoever comes into the world, cannot, without your favour, escape from this dark well, in the form of a dwelling: I am, therefore, anxious to know how I shall be released from it." Shree Krishnu Jee said, "Listen Moochkoond! the ease is as you have stated it: But I will explain to you aplan, by adopting which, you will obtain release. Having obtained royal authority, you have, for the sake of land, wealth and women, committed many acts of injustice, which cannot be obliterated without the performance of penance. Wherefore, go to the Northern quarter, and there prac-

tice religious authority. On quiting your present body, you shall be born again in the house of a a holy man ; and afterwards obtain salvation."

When Moochkoond, O great king ! heard these words, he thought the black age had come ; with these thoughts in his mind he took leave of Krishnu, having made a salutation, and circ'ed to the right by way of adoration, and went to Budreenath. Shree Krishnu Chund having returned to Muttra, said to Bulram Jee, "I have extirpated Kaljuman, and sent Moochkoond towards the Budreenath. The army with which Kaljumun has surrounded Muttra, is immense. Come, and let us kill those impure wretches, and remove all the burthens of the earth."

Having thus spoken, Shree Krishnu Chund, accompanied by Bulram, went forth from the city of Muttra, and came to the place where the army of Kaljumun was standing in battle array ; and on their arrival, they both began to fight with it. At length when, in the course of the battle, Krishnu had slaughtered all the army of the barbarians he said to Buldeo Jee. "Brother! let us now take all the wealth of Muttra and send it to Dwarka." Bulram Jee assented; then Shree Krishnu Chund had all the riches of Muttra brought out and laden on buffaloes, carts, camels and elephants, and sent to Dwarka.

In the meanwhile, Joorasindhoo made another attack upon Muttra, with twenty-three complete armies. Shree Krishnu and Bulram came out in great alarm, and showing themselves before Joorasindhoo ran off with a view of quietting the troubles of his mind. A counsellor then said to Joorasindhoo, "O great king! who is so powerful as to make a stand before your majesty! Behold the two brothers, Krishnu and Bulram, running away from dread of you, leaving their wealth and home and escaping with uncovered feet, with their lives."

On hearing these words from the minister Joorasindhoo followed them with his army, and called out "Why are you flying from fear; stand, and do something? Why do you tremble violently, whether laying down or sitting up? Your death is at hand."

Having narrated thus much, Shree Shookdeo, the sage, said,—O lord of the earth! when Shree Krishnu and Buldeo Jee fled after the manner of mortals, all

Joorasindhoo's former disasters were banished from his mind ; and he was rejoiced beyond description. Shree Krishnu and Bulram ran on, and ascended a hill named Goutum, which was forty-four koss high, and stood upon the summit of it. Joorasindhoo on perceiving this, exclaimed, "Bulbhuddru and Moorari have ascended the peak of the hill. How can they escape me now ? Set fire to the hill."

When Joorasindhoo had thus spoken, all the evil spirits surrounded the hill ; and, bringing wood and doors from the towns and villages, spread them on all sides of it : and throwing old clothes upon them, saturated with ghee and oil, set fire to the whole.

When the fire rose up in the flame to the top of the hill, the two brothers contrived to take the road to Dwarka so that no one saw them going ; and the hill was burnt to ashes. Joorasindhoo then supposing that Krishnu and Bulram had been consumed by fire, together with the hill, was greatly rejoiced, and taking his whole army with him came to Muttra ; and seizing the government, issued a proclamation, establishing his own autherity. He pulled down all the old houses belonging to Oogursen and Basoodeo, and built new ones of his own.

Having recited thus much of the history, Shree Shookdeo Jee said to the Raja,—O great king ! having thus deceived Joorasindhoo, Shree Krishnu and Bulram Jee went and aboded at Dwaka ; and Joorasindhoo also departed from Muttra with all his army ; and returned home rejoicing, and without fear.

CHAPTER LIII.

Shree Shookdeo, the sage, said,—O great king ! hear the progress of the history. When Shree Krishnu Chund, the root of joy, came to Dwarka, after having slain Kuljumun, released Moochkoond, deceived Joorasindhoo, accompained by Buldeo Jee, life was revived in all the descendants of Judoo ; and joy was diffused over the whole city : the inhabitants began to enjoy ease and happiness.

Sometimes after this, several of the descendants of Judoo went one day to the Raja Oogursen and said, "O great king ! it is now necessary to make some arrangements for Bulram Jee's marriage, because he is of a

marriageable age."

On hearing these words, the Raja Oogursen sent for a Brahmin, and entering into many explanations, and giving very particular instructions, said, "Go and betroth Bulram in some good family."

Having thus spoken, and ordered the mixture roolee, rice, a rupee and a cocoanut to be brought, Oogursen marked the Brahmin's forehead ; and, presenting him with the rupee and cocoanut, allowed him to depart. He pursued his journey, and arrived at the abode of the Raja Rewent in the Anurta country. Having betrothed Bulram Jee to his daughter Rewutee, and fixed upon a favourale moment, he brought the marks for the forehead by the hands of the Raja's Brahmin, and presented them to Oogureseen at Dwarka ; and informed him of all that had occurred while he was in the Raja's country. The Raja Oogursen was very much pleased with the account ; and giving a festive entertainment, he sent for the Brahmin, who had brought the marks, and received them from him ; and dismissed him with a large present of money, and afterwards went himself in great splendour and state, accompanied by all the descendants of Judoo, to the country of Anurta, and celebrated Bulram Jee's marriage.

Having proceeded thus far in the narrative, Shree Shookdeo, the sage, said to the Raja,—O lord of the earth ! in this manner the descendants of Judoo celebrated Bulram's marriage. And Shree Krishnu Chund Jee, accompanied by his brother, went to Koondulpore ; and having fought with evil spirits, carried off Rookmunee, the daughter of the Raja Bheekmuk, who had been betrothed to Sissoopal ; and married her at his own home.

Having heard this, the Raja Pureechit enquired from Shree Shookdeo Jee, "O sea of compassion ! how did Shree Krishnu Chund go to Koondulpore, and slay the evil spirits, and carry off Bheekmuk's daughter, Rookmunee ? Please explain these circumstances to me." Shree Shookdeo Jee replied, "O great king ! listen with attention, and I will give you a full account of all the circumstances."

In the Bidurbh country there was a city, named Koondulpore, the Raja of which, Bheekmuk, was renowned, and

known to fame in all parts of the world. Shree Seeta Jee descended upon the earth in his house. At the birth of his daughter, Raja sent for astrologers, who came, and having determined upon a fortunate moment, named the child Rookmunee, and said, " O great king ! we are of opinion, that this girl will possess an excellent disposition, be a receptacle of beauty, and equal to Luchmee in excellent qualities, and be married to the first male, Vishnu.

When the astrologers had thus spoken, Raja Bheekmuk was highly pleased, and indulged in great rejoicings and made many presents to Brahmins. After this, the girl increased daily in stature, like a digit of the moon ; and delighted her parents by her childish play. When she was a little older, she engaged in all kinds of rare games with her female companions. One day this young creature, with eyes like a deer, a voice like the kokila, complexion like the flower chumpa, and a countenance like the moon, went with her companions to play at blind man's buff. Whilst engaged in the diversion, her companions said to her, " Rookmunee ! you have come to spoil our sport ; because wherever you hide with us in the dark, there is a flood of light from the brilliancy of your moon-like countenance, which prevents our being concealed." On hearing this speech, she smiled and was silent

Having narrated thus much of the history, Shree Shookdeo Jee said,—O great king ! she constantly played in this manner with her companions, and her beauty greatly increased every day. In the meanwhile Narud Jee came one day to Koondulpore ; and, having seen Rookmunee, went to Shree Krishnu at Dwarka, and said, "O great king a young virgin has been born in the house of the Raja Bheekmuk, who is a mine of beauty and virtue, and excellent qualities, equal to Luchmee, and worthy of being wedded to you." From the time he heard this account from Narud Jee, Hari thought of her night and day. In this manner, O great king ! Shree Krishnu Chund heard of the name and excellent qualites of Rookmunee ; and I will now explain how she heard of the fame and celebrity of Krishnu. On one occasion several beggars from different countries went to Koondul-

pore, and sang the celebrated exploits of Krishnu, his birth at Muttra, his joining with the cowherds' children in childish games at Gokool and Brindabun ; and how he had made the descendants of Judoo happy by destroying evil spirits, and removing the burthens of the earth. All these circumstances they mentioned. On hearing the recital of Hari's wonderful actions, the inhabitants of the city were greatly astonished, and said to each other "When shall we see him, of whose exploits we have heard?" By some means, the beggars contrived to enter the court of the Raja Bheekmuk, and began to sing of the famous deeds and the attributes of Krishnu. At that time the beautiful Rookmunee had gone up to a balcony; and the voices of the beggars, reciting Krishnu's exploits, reached her ears. She wondered, and was absent in mind ; and turning round and peeping, wanted to see the beggars. The Raja's daughter, having heard Krishmu's history, remained absorbed in thought of him ; the creeper of love sprung up in her breast : she was delighted and agitated by turns. Huri stole away her senses, memory and mind. Shree Shookdeo Jee continued,—O lord of the earth ! in this manner Shree Rookmunee Jee heard of the fame and celebrity of Krishnu, and from that day she continued to think of him day and night, during the eight puhurs and sixty-foor ghurees, whether asleep or awake, sitting, standing, walking, eating, drinking or engaged in amusement ; and celebrated his good qualities with songs. She was in the habit of rising very early ; and having bathed, and made a mud image of the goddess Parbuttee, she put upon it the mixturo roolee, rice and flowers ; and preparing perfumes, lamps and consecrated food, propitiated the goddess, with joined hands, and down-cast looks, and pronounced these words in presence of the image:—"Take pity on me O Par,-buttee! Give me the lord of the Judoos as a husband-and remove all my trouble." In this manner Rookmunee passed her life. One day she amusing herself with her companions, when the Raja Bheekmuk, beholding her began to think and say to himself, "She is now of an age to be married ; if we do not marry her to some one quickly, people will laugh. There is a saying, that 'it is useless for a man, in whose house there is a grown

up unmarried daughter, to offer gifts, or perform good acts, or be engaged in prayers, or religious penance; because he obtains no benefit from the performance of such acts, until he shall have discharged the debt due to his daughter.'"

Having thus reflected, the Rajah Bheekmuk came into his court; and, having summoned all his ministers and relations, said, "Brothers! my daughter is marriageable; it is necessary to look out for a bridegroom for her, of good family, a mine of good qualities, an abode of beauty, and of a good disposition."

On hearing these words; they mentioned the families, virtues, personal appearance, and power of the Rajas of many different countries; but Raja Bheekmuk did not approve of any of them. Then his eldest son, named Rookum, began to say, "Father, Sissoopal, the Raja of the city of Chundree is very powerful, and in every respect our equal; betroth Rookmunee to him, and gain reputation in the world."

O great king! when the Raja would not acquiesce in his opinion, his younger son, whose name was Rookumkesh, said—"Father! give Rookmunee to Krishnu, and betroth her through Basoodeo." Bheekmuk was highly delighted at these words, and commended his son's speech: "You, although only a child, are more intelligent than the rest; I approve entirely of what you have said. There is a saying, "Enquire from persons of high and low degree, in order to give confidence to your own judgment; seize upon what is valuable in the discourse of each: this is the custom of the world.'" After this the Raja again said, "Rookumkesh hás given good counsel; amongst the descendants of Judoo, the Raja Soorsen is very celebrated and of great renown, whose son Basoodeo Jee is; and in his house the immortal Vishnu, the god of gods, Shree Krishnu Chund Jee, has been born, and destroyed the mighty Kuns, and all evil spirits; and, having removed the burthens of the earth, has shed splendour on the family of Judoo, and conferred happiness on all the descendants of Judoo, and other subjects; we shall acquire fame and greatness in the world by bestowing Rookmunee on such a personage as Shree Krishnu Chund Jee, the lord of Dwarka." At these words

all the people of the court were highly delighted, and said, "O great king ! you have determined well, and will not meet with such a bridegroom, and of so good a family anywhere else. It is, therefore, most advisable to give Rookmunee in marriage to Shree Krishnu Chund Jee."

When, O great king ! all the courtiers had thus spoken, Raja Bheekmuk's eldest son, Rookum, was exceedingly wrath, and said, " These stupid, ignorant people speak without thinking, and do not understand Krishnu's condition. He has lived with Nund sixteen years, and is universally called a cowherd ; he tends herds and wears a blanket, and eats his labour's food seated on a fig tree : he is a village cowherd, and has no caste or rank. And how do we know whose son he is. Seeing that no one knows anything about his father and mother ; some look upon him as the son of the cowherd, Nund, and others as Basoodeo's son ; but no one has yet found out, to a certainty, whose son Krishnu is ; and, therefore, each person speaks of him as he pleases. O great king ! all people honour and respect us, and know our family ; but since when have the descendants of Judoo become Rajas? What matters it, that lately they have acquired greatness? The first stain cannot yet be got rid of. He is called the servant of Oogursen ; how can we possibly obtain a great name in the world by betrothing Rookmunee to him. There is a saying, that, " It is most fitting to contract marriages, enmities, and friendships with equals ' And if we give her to Krishnu, the world will call me a cowherd's brother-in law ; and my good name and reputation will be utterly ruined." O great king! Rookum went on to say, "That Raja Sissoopall, of the city of Chundree, was a very mighty and potent prince. From dread of him the world trembles, and the throne has descended in his family from time immemorial. Your best plan, therefore, is to give Rookmunee to him; and please mention Krishnu's name again before me."

On hearing these words, the courtiers felt deep regret, and remained silent through fear; and the Raja Bheekmuk did not say anything. Upon this Rookum sent for an astrologer; and having fixed upon a lucky

day and fortunate moment, forwarded the nuptial gifts to the Raja Sissoopal by the hand of a Brahmin, who went with them to the city of Chundree, to the court of the Raja Sissoopal. On seeing him, the Raja made a salutation, and enquired from the Brahmin, "Say, O god! whence have you come, and with what object?" The Brahmin gave him his blessing, and explained the reason, of his arrival. Raja Sissoopal was dilghted at hearing them; and having sent for his family priest, received the nuptial gifts, and dismissed the Brahmin with many presents. He afterwards invited Joorasindhoo and other Rajas, who came with their armies; and he also went forth with his troops to the marriage. The Brahmin, who had taken the marks for the forehead, said on his return to the Raja Bheekmuk, "O great king! I have given the marks to the Raja Sissoopal, and he is coming to the marriage in splendid procession: arrange your plans accordingly."

Raja Bheekmuk was at first very sad, when he heard these words: afterwards, having reflected and thought upon the matter, he went into his palace and mentioned the subject to his wife, who immediately sent for musicians, and invited all her female relations; and gave a great festive entertainment, with a view of celebrating the marriage in due form, and with all the prescribed ceremonies. The Raja then came forth, and ordered his minister and counsellors to collect together all things necessary for the marriage; and they immediately carried the Raja's order into full effect by procuring everything. People saw and heard what was being done: and report got abroad in the city, that, "Rookmunee was to have been married to Shree Krishnu Chund, but the wicked Rookum would not permit it; and that now she was to be married to Sissoopal."

Having recited thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O lord of the earth! such was the talk in each house in the city, and in the palace the women sang and played, and made the necessary preparations; Brahmins read the Vedas, and caused all the usual customs of marriage to be duly observed: large kettle-drums resounded in many places: pillars formed of sprouting plantain were fixed in the

earth, and golden water-pots plaeed in front of each door; strings of flowers and garlands were fastened in every direction, and on one side, the inhabitants of the city apart, swept and spread with cloths the markets, roads and cross-roads. Whilst there was this bustle and preparation inside and outside the house. some female friends of Rookmunee came and said to her, "Rookum has given thee to Sissoopal, and now Rookmunee, you have become a queen." Engaged in thought, and drooping her head, she said, "My affections, words and vows are all centred in the lord of the world, (Krishnu)."

Having thus spoken, Rookmunee was much depressed in spirits, and sent for a Brahmin, to whom she explained all her wishes, with joined hands and with many supplications ; and treating him with great consideration, said, "O great king ! take my message to Dwarka, and having mentioned it to Dwarkanath (Krishnu), bring him here with you ; I shall be under the greatest obligation to you, and shall think that I am indebted to your kindness in obtaining Shree Krishnu, as my bridegroom." The Brahmin replied, "Tell me what message I am to take, and I will mention it to Shree Krishnu Chund. He is the lord of compassion, and if he should compassionately consent to come, I will bring him with me." When the Brahmin had thus spoken, Rookmunee Jee gave into his hands a letter, written in the most affectionate terms, and said, "Deliever it to Shree Krishnu Chund, the root of joy, and say to him for me, that his servant, with joined hands and the greatest supplications, looks upon him, as being acquainted with the secrets of the heart, and knowing the inmost thoughts of every one. What more need I say ? I have sought his protection: my character is in his hands—let him act in such a way, that it may be preserved, and come quickly and see me."

When Rookmunee Jee; O great king ! dismissed the Brahmin with these words, he meditated upon Krishnu, and repeating his name started for Dwarka ;and through his love for Huri, arrived immediately. On arrival, he beheld the city in the midst of the sea, surrounded on all sides by extensive forests and hills, and beautiful groves ; in which were heard the cries of animals and notes of birds of all kinds. There were elegant tanks filled with

pure water; in which the lotus was in full bloom, and bees buzzed in swarms around; on the banks geese and cranes and other birds were disporting; gardens of fruits, and flowers of every kind extended for many kos, on the borders of which betel plantations flourished, leardeners were standing at the wells, singing sweet melodies; and playing the water-wheels and buckets, poured forth water in every direction, and the quays were thronged with female water-carriers. As the Brahmin progressed, after having viewed this beautiful scene with delight, he saw very lofty castle on all sides of the city, having four gates, and doors studded with jewels, and inlaid with gold. Inside the city were five and seven-storied houses of gold and jewels, glittering with great splendour, and reaching to the sky, the spires of which were as resplendent as lightning. Flags and banners of various colours were waving, perfumed odours came forth from the doors, blinds, air-holes and trelliswork; at each door were pillars of sprouts, and golden water-pots filled with water; wreaths of flowers and garlands were fastened in every direction; and there were songs of musical rejoicing in every house. In many places the Porans were recited, and people discoursed of Huri. The eighteen different classes lived happily and at ease, the quoit Soodursun protecting the city.

Having recited thus much of the history, Shree Shookdeo Jee said,—Raja! viewing this beantiful and elegant city, the Brahmin arrived at the court of the Raja Oogursen; and, giving him his blessing, enquired, "Where does Krishnu Chund Jee dwell?" Some one pointed out his house; and when he arrived, and stood before the gate, the watch made a salutation on seeing him, and enquired, "Say, whence do you come, and from what country have you brought a letter?" He replied, "I am a Brahmin, and an inhabitant of Kondulpore, and have come to deliver a letter to Shree Krishuu Chund from Rookmunee, the daughter of Raja Bheekmuk." The door-keeper answered, "Be pleased to go into the house, Shree Krishnu Chund is sitting opposite on a throne." At these words, when the Brahmin entered, Huri, on seeing him, immediately descended from his throne, and making a salutation, received him

with the greatest respect and dignity. Having seated him on the throne, and washed his feet he took the water with which his feet had been washed, and waited upon him with the same assiduity, that a person would observe in attending upon a deity.

At length Krishnu, having rubbed him with perfnmed paste, and having finished his ablutions, placed before him all kinds of delicacies ; and afterwards presented him with *pawn*, and sprinkling him with saffron and sandal, placing a garland of flowers on his neck took him to a chamber, ornamented with precious me and placed him on a bed with curtains and studded with jewels. O great king! he was weary and fatigued with his journey, and soon fell into a most pleasant sleep Shree Krishnu sat for a long time near him from anxion desire to what he had to communicate to him; and kept constantly saying to himself, " That the Brahmin would wake soon." When at length, he found that he would not rise, he became uneasy; and sitting at the foot of his bed, began to rub his feet. The Brahmin was awakened by this, and sat up. Then Huri made kind enquiries and said, "Your government, country and person are auspicious; explain to me your circumstances, for what purpose have you come here, and conferred happiness on me by your arrival? The Brahmin replied, " O Lord of mercy ! be pleased to listen with attention, and I will explain the reason of my coming :—Since, O great king ! the daughter of Bheekmuk, Raja of Koondulpore, heard of your great name, and your many excellant qualities, she has her thoughts fixed on you constantly, night and day, and desires to attend upon your lotuslike feet. A chance offered of her doing so, but it was rendered unsuccessful." Krishnu enquired, " What the chance was ?" The Brahmin said, " O kind to the poor! one day the Raja Bheekmuk having assembled all his courtiers and relations, said to them, " Brothers! my daughter is of an age to be married we must now fix upon a husband for her" When the Raja had thus spoken, they mentioned the families, virtues, renown and power of a great many Rajas, of whom, however, he did not approve. Upon this, Rookum kesh mentioned your name, at which the Raja was delight-

ed, and acquiesced in what he proposed, and said to them all, "Brothers ! his words are engraved in my mind, as though they had been engraved on stone, what is your opinion?" They replied, "If, O great king ! you were to search the aggregate of the three world, you would not meet with such a bridegroom, and such family as his : for which reason, you should without any delay, quickly give Rookmunee in marriage to Shree Krishnu Jee. O great king ! this had been resolved upon, when Rookum prevented its being carried into effect, and betrothed Rookmunee to Sissoopal ; and he his gone forth to the marriage, taking all his army of evil spirits with him."

Having recited thus much of the history, Shree Shookdeo Jee said,—O Lord of the earth ! the Brahmin, having thus informed Huri, delivered Rookmunee Jee's letter to him, who received it with the utmost affection, and placed it in his breast ; and after reading it said with delight to the Brahmin, "O divinity ! suffer not any anxiety ; I will accompany you, and, having slain the evil spirits, will fulfil Rookmunee's wishes."

The Brahmin was restored to confidence by these words; but Huri was occupied with anxious thought of Rookmunee.

CHAPTER LIV.

Shookdeo Jee said,—Raja ! Shree Krishnu Chund, having thus inspired the Brahmin with confidence, said, "As a burning flame comes forth from wood by rubbing it, so will I bring away the beauteous Rookmunee, having destroyed the army of wicked demons."

Having thus spoken and arrayed himself in an elegant and handsome dress, covered with jewels, Krishnu went to the Raja Oogursen, and said with joined hands, "O great king ! Bheekmuk, the Raja of Koondulpore, has written me a letter, offering his daughter, which he has sent by the hand of his family priest, and has invited me to come alone: with your permission I will go, and, having married his daughter, bring her here." Oogursen said in reply, "Why have you fixed your affections in so distant a country? You are going there alone, Moorari: avoid entering into quarrels, or wrangling with any one; who will send us intelligence here of you?"

Oogursen afterwards added, "Well, if you must go there take all your army with you, and go accompanied by your brother, and return quickly after the marriage ; do not fight or quarrel with any one there; because you will live long and will be able to obtain many very beautiful women." On receiving his permission, Shree Krishnu Chund said to Oogursen, "O great king! you have spoken truly, but I will proceed in advance ; and please send Bulram Jee after me with the army." With these words, Huri took leave of Oogursen and Basoodeo; and having gone to the Brahmin; sent for his *ruth*, and Daruk, his charioteer. On receiving Krishnu's order, he immediately harnessed a chariot with four horses, on which Shree Krishnu ascended; and, having seated the Brahmin by his side, proceeded from Dwarka to Koondulpore. On emerging from the city, he saw herds of deer running on his right hand; and lions and lionesses, rushing, roaring from opposite him, with their food.

Upon observing this good omen, the Brahmin reflected and said, 'O great king! from beholding this omen, I am of opinion, that you will obtain a full accomplishment of your wishes, just as these animals have obtained the object of their desires." Shree Krishnu Chund replied, "By your favor, it will happen so." Having then spoken, Huri advanced thence; and beholding new countries, cities aud villages, arrived at Koondulpore; and observed, on his arrival, that the beauty of the city had been very much increased by the marriage preparations, which were being every where made. The lanes were swept clean, and the cross-roads spread over with cloths, and sprinkled with perfumes and sandal wood.

There were clusters of betel-nut and vegetables, in the midst of which, cocoanuts of gold were distributed. There were innumerable garlands in each house, composed of green leaves, fruits and flowers, flags, banners, and wreaths were waving in the air, and elegant golden spires were attached to the tops of domes; and there was rejoicing in cach house. O great king! such was the beauty of the scene in the city ; but it is impossible to give a description of the festivities inside the palace which required to be seen, to be properly appreciated. Shree Krishnu Chund, having in the course of his progress,

seen all the city, encamped in an enclosed ground, belonging to the Raja Bheekmuk, and seated in the refreshing shade; having cooled himself after his journey, said to the Brahmin, "O divinity go first of all, and inform Rookmunee Jee of my arrival, that she may acquire confidence, and banish her sorrows. Afterwards acquaint me with all that has transpired there, that I may arrange my plans accordingly." The Brahmin said, "O lord of mercy ! to-day is the first day of the marriage; and there is great confusion and bustle of preparation in the palace: I will go and take an opportunity of mentioning your arrival to Rookmunee Jee, when I find her alone." With these words the Brahmin went thence. O great king ! Huri thus arrived quietly and alone; whilst on the other hand, Raja Sisoopal, accompanied by Joorasindhoo and armies of demons, arrived with boundless show and splendour, and brought such a crowd with him, that the king of the serpent race, the snake Sheshu, on one of the heads of which the world rests, began to totter from the weight, and the earth to be upset. Having received information of their arrival, Raja Bheekmuk advanced with his ministers and relations to receive them; and having met the bridgroom with great honour and dignity, robing all the party in robes of honour, and presenting them with arms studded with jewels and ornaments, elephants and horses, brought them into the city; and having fixed upon a place in the bride's house for the reception of the bridgroom and his train, entertained them with deferential respect.

Having proceeded thus far in the narrative, Shree Shookdeo, the sage, said,—O lord of the earth! I will now narrate an intermediate story, to which be pleased to listen with attention. When Shree Krishnu Chund left Dwarka, all the descendants of Judoo went to Raja Oogursen, and said, "O great king! we have heard, that Raja Sissopal has gone to Koondulpore with Joorasindhoo and all his army of evil spirits to the marriage; and Huri has gone alone. From this we are certain, that there will be fighting between them and Shree Krishnu Jee. With his opinion firmly fixed in our mind how can we remain here, pretending ignorance, and abandon Huri? Our own wishes are averse to this, and we are ready to

act according to your instructions."

On hearing these words, the Raja Oogursen was greatly alarmed and frightened ; and having sent for Bulram Jee, explained to him and said, ,'Go quickly with all my army to Koondulpore, so as to reach the city before Shree Krishnu's arrival, and bring him back with you." On receiving the Raja's order, Buldeo Jee took with him to Koondulpore fifty six crores of the descendants of Judoo. The elephants of the army of all colours, black, white and purple, appeared like clouds, and their white tusks appeared like rows of cranes. The large kettle-drums sounded like thunder, and their arms shone like lightning. Troops of horsemen, dressed in red and yellow, were seen scattered here and there. ; whole ranges of chariots advanced, glittering with splendour ; on beholding the beauty of which, the gods were delighted, and with the greatest joy rained down flowers from the sky, seated in their carts and expressed wishes for Krishnu's success and victory. In the meanwhile, and about the time of Huri's arrival, Bulram Jee arrived also at Koondulpore. After this, Shree Shookdeo Jee added, O great king! Shree Krishnu Chund, the sea of beauty and light of the world, arrived thus at Koondulpur; but Rookmunee, not having been informed of his coming, was displeased, and gazed in every direction, like the moon, which is dimmed on the approach of morning. Her elegant mind was greatly overwhelmed by excess of anxious thought ; and she stood gazing and looking in every direction from a lofty balcony. She peeped through the windows and doors, tears streaming from her eyes. Dissatisfied, and greatly depressed in mind, she sighed deeply ; weeping from agitation, and oppressed with sad thoughts, she said, "Why has Huri not come yet, whose name is 'The acquainted with the secrets of the heart ?' What fault have I committed, that he has not yet thought of me ? Has the Brahmin not gone to him, or does he think me ugly, and not wish to return my affection, or has he been prevented by the arrival af Joorasindhoo ? To-morrow is the marriage-day, and the demon has come If he should take my hand to-morrow, how can this sinful soul survive without Huri ! Prayers, penance, vows and acts of charity have been no protection to me. What

shall I do? Whither shall I go? Sissoopal has come with his marriage procession; why has the merciful Krishnu delayed coming so long?"

When Rookmunee had thus spoken, one of her companions said, "How can Huri come to such a distant country, without permission from his father and brother?" Another said, "He, whose titles are, "Acquainted, with the secrets of heart, and 'Merciful to the poor, will certainly not fail in coming. Be of good cheer, Rookmunee; be not agitated, I have a firm belief, that some one will come presently, and announce Huri's arrival"

O great king! whilst these two were thus engaged in discourse, the Brahmin arrived; and having pronounced a blessing said, "Shree Krishnu Chund Jee has arrived and is encamped in one of the royal enclosures; and Buldeo Jee is following with all the army."

On seeing the Brahmin, and hearing what he had said, Rookmunee Jee's spirits were revived; and then she was as happy as a devotee, who has obtained the fruit of his penance. After a short time, Shree Rookmunee Jee, with joined hands, and bowing her head, began to say in presence of the Brahmin, "By coming to-day and mentioning the arrival of Huri, you have restored me to life: what return shall I make you for this? If I were to give the wealth of the universe, I should still be in your debt."

Having thus spoken, she remained fearful and abashed. The Brahmin being highly gratified, and pronouncing a benediction, rose and went thence to the Raja Bheekmuk, and explained all the circumstances of Shree Krishnu's arrival. On hearing this authentic account, the Raja Bheekmuk rose up and proceeded to the enclosure where Shree Krishnu and Bulram, the abode of pleasure, were living; prostrating himself on his arrival, so as to touch the ground with the eight principal parts of his body, he appeared before them, and with joined hands said, "You are the root of my mind, Huri; how shall I explain to you what our wicked enemies have done? My desires have been accomplished by your coming here."

Having thus spoken, and having had Krishnu comfortably housed, Raja Bheekmuk returned to his own

palace, and reflecting began to say, "Every one knows the exploits of Huri ; who can say, how his arrival here has been brought about ?" And all the inhabitants of the city, male and female, came to where Shree Krishnu and Buldeo were, and sung of their renowned actions, and celebrated their praises, saying to each other, "Rookmunee is a fit bride for Shree Krishnu. Bruhmu grant that this match may take place, and last long" In the meanwhile, upon a sudden thought the two brothers went to look at the city ; crowds of men and women were collected at every market, road and cross-road, to which the two brothers went ; who, sprinkling perfumes and sandal, and rose-water, and raining down flowers on them, stretched out their hands, and pointed out the two brothers to each other : "Bulram is dressed in blue, and Krishnu in yellow silk ; they have crowns on their heads, and tremulous ear-rings ; their lotus eyes wish to steal away our hearts." The two brothers went on viewing the city ; at length, having seen all the city and the forces of Raja Sissoopal, they returned to their own army.

On hearing of their arrival, Raja Bheekmuk's eldest son was exceedingly wrath, and going to his father began to say, "Say truly, at whose invitation has Shree Krishnu come here ? I cannot understand how he can have come, without being invited. A marriage is an occasion and affair of pleasure ; what business has he here ? Wherever these two deceitful, perverse creatures go, they occasion injury. If you value your own welfare, tell me, truly, by whom they are invited ?"

O great king ! Rookum having thus endeavoured to terrify his father, rose and-went thence, uneasy and disturbed in mind, to the court of Sissoopal and Joorasindhoo, and said to them, "Bulram and Krishnu have come here ; inform all your people of this, that they may be on their guard."

On hearing the names of the two brothers, Raja Sissoopal looking back upon the exploits and history of Huri, became low spirited, and began to be very thoughtful : and Joorasindhoo said, "Wherever these two come they commit some violence or other ; they are very powerful and treacherous. In Bruj, they have slain with ease

Kuns and other mtghty demons; do not look upon them as chiidren; they have never been defeated in any encounter. Shree Krishnu destroyed my army seventeen times; when I attacked the eighteenth time, he ran away; and climbed up a mountain, which I set on fire, and he by some trick, escaped to Dwarka. No one understands Krishnu's nature; he has come here to commit violence. He is very deceitful, and will practise great deceit, and no one will be able to understand him. Arrange, therefore, your plan, so that our characters may be preserved." When Joorasindhoo had thus spoken, Rookum replied. "What things are they, that you are so apprehensive about them? I know them well; they wander about the jungles, and dancing, and playing the flute, and tending herd. What do those village children know of the sciencee of war? Banish all anxiety from your mind; I will in a second repel and slay Shree Krishun and Bulram, and all the descendants of Judoo.

Shree Shookdeo Jee said,—O great king! Rookum returned home that day after having entered into explanation with Joorasindhoo and Sissoopal, and inspired them with confidence, and they spent the night in uneasiness.

In the mornning, Rajas Sissoopal and Joorasindhoo considering of the marriage-day were engaged in all the bustle and preparation of bringing forth the marriage procession: and there were festive rejoicings also at the palace of the Raja Bheekmuk. In the mean-while Rookmunee Jee sent a message to Shree Krishna Chund by a Brahmin, saying. "O abode of kindness! this is the marriage-day; when two ghurees of the day are left I will go to perform poojah at a temple of Dewee eastward of the city. My modesty and good name have been entrusted to you: act, so that that they may be preserved"

Afterwards when the day was somewhat advanced her female friend, and companions, and relatives arrived on coming there, having first filled up square place in the court-yard with large pearls, and arranged upon it a golden chair; studded with ornaments, they seated Rookmunee upon it, and had her rubbed with oil by the hands of seven married women. Afterwards, having applied perfumes and second paste, and bathed and

washed her, they decked her out completely with jewels and ornaments; and arraying her in red boddice, they placed her in her full bridal dress on the chair. When about four ghurees of the day remained, the youthful Rookmunee, accompanied by her female companions went forth, in musical procession to perform poojah to Dewee, Raja Bheekmuk and some of his people protecting her. On hearing that the Raja's daughter has gone outside the city to worship Dewee, Raje Sissoopal, through dread of Shree Krishnu Chund, summoned some of his mighty heroes, and powerful warlike attendent; and, having given them most minute instructions, sent them to guard Rookmunee Jee. They came, bringing with them their arms and weapons of all kinds, and accompanied the Raja's daughter. At that time Rookmunee, accompanied by crowds of her female companions, proceeding veiled under the guard and protection of black demons, appeared as beautiful as the moon surrounded by stars in the midst of a black cloud. At length after proceeding some distance, she reached the temple of Dewee, Having gone to the temple, she washed her feet and hands, and sipping water from the palm of her hand, decame purified. The Raja's daughter having made on offering of sandal, rice, flowers, perfumes, lamps and consecrated food, went through the ceremony of worshipping Dewee with great faith, and according to the injunctions of the Vedas. Having afterwards prepared food agreeable to female Brahmins, she arrayed them in elegant dresses, and making sectarian marks on their foreheads, and fastening thereon the unbroken rice used in the oblation, made them presents, and received their blessing. Having afterwards offered adoration to Dewee by going round to the right, that lovely creature, with a face like the moon, of the colour of the flower chumpa, with deer-like eyes, a voice like the kokila, and the gait of an elephant, taking her companions with her, was occupied with the thought of meeting Huri. And as she was on the point of returning, after having finished all the necessary rites and ceremonies, Shree Krishnu Chund, seated on his *ruth*, arrived alone at the spot where the warlike attendants of Rookmunee were standing fully armed.

Having recited thus much, Shree Shookdeo Jee

said,—When she was returning, after having worshipped Dewee, one of her companions said, in a state of agitation, "O beautiful Rookmunee ! Huri has arrived : behold his waving banner." Having heard this speech of her companions, and beholding the flag attached to Krishnu's *ruth*, the Raja's daughter was so overjoyed, that her body could not contain her. Placing her hand in that of her companions, she advanecd amongst them all in the hope of meeting Huri, with such a fascinating look, smiling, and at such an easy,composed pace, that all description is impossible of the beauty of her appearance. The guards on seeing Shree Krishnu Chund, all seemed to be deprived of sense, and stood still : and the screen of cloth, behind which Rookmunee was concealed, dropped from their hands. And on beholding the beautiful and fascinating face of Rookmunee, they were more distracted, and were so upset, that they lost all thought and recollection. She raised her eye-brow, in the form of a bow, and having shot forth the arrows of her eyes from the bowstring of her darkened eye-lashes, in the act of killing them, restored them to life.

O great king ! at that time all the demons stood gazing like painted pictures ; and Shree Krishnu Chund, having advanced his chariot amongst them, stopped near Rookmunee, who, on beholding her soul's lord, was suffused with blushes ; and as she stretched not her hand to meet Krishnu, he raised her up with his left hand and seated her on his *ruth*, trembled and was greatly abashed ; and, having abandoned all others, went off with Huri, Like a religious ascetic who abandons his home, and fixes his affections on the feet of Krishnu.

O great king ! Rookmunee Jee obtained the fruit of all the prayers, penance, fasts and acts of charity she had performed, and forgot all her former sorrows. Her enemies seized their arms, and stood gazing at her, Krishnu carried off Rookmunee from the midst of them, just as a lion would spring amongst large troops of jackals, and seizing its prey, go off fearless and roaring. After Shree Krishnu Chund's departure, Bulram Jee, sounding the kettledrum, joined him with all his army.

CHAPTER LV.

Shree Shookdeo Jee said,—O great king ! having

gone some distance, and looking on the thoughtful and blushing Rookmunee Jee, Shree Krishnu Chund said, "O lovely creature ! banish all anxiety ; I will sound my shell, and dissipate your fears ; and, on arrival at Dwarka, marry you according to the prescribed rites and ceremonies of the Vedas." With these words, Krishnu put his own necklace on her neck ; and seating her on his left, sounded his shell, when the attendants of Sissoopal and Joorasindhoo all started from their sleep ; and it was spread abroad, throughout the whole city, that Huri had carried off Rookmunee. Rajas Sissoopal and Joorasindhoo, having heard of Rookmunee's abduction from the guards they sent with her, were exceedingly enraged ; and putting on their coats of mail and helmets, and fastening their waist-bands and arming themselves completely, followed in quck pursuit of Krishnu with all their forces, with a view of engaging him. When they came near, poising their weapons, they exclaimed, "Why are you running away ; stand and take your arms and fight ? Chutrees and heroical brave men do not show their backs in the field."

On hearing these words, O great king ! the descendants of Judoo faced about, and the engagement began on both sides. The youthful Rookmunee was at that time greatly alarmed ; and covering herself with a veil, shed tears, and heaved deep sighs, looking intently on the face of her beloved, she thought to himself, "That he endured all these troubles for her sake." Krishnu, who is acquainted with the secrets of the heart, knowing the thoughts of her mind, said, " O lovely Rookmunee ! why art thou afraid ? In thy very sight I will slay the army of demons, and remove the burthens of the earth ; do not be at all anxious"

Having recited thus much of the history, Shree Shookdeo Jee said.- Raja ! the gods seated at that time in their chariots in the sky, beheld the descendants of Judoo fighting with the demons, and a mighty battle raging, Krishnu, stood looking on, whilst Bulram fought. Kettle-drums sounded, bards sang war-songs, panegyrists celebrated the praises of the combatants, horsemen encountered horsemen, elephant riders elephant riders, charioteers charioteers, and foot soldiers

foot soldiers. In every direction, heroes and brave men attacked and engaged each other; and cowards, leaving the field, ran off with their lives. The wounded stood writhing with pain, headless trunks, with swords in their hands, wandered about in every direction, and bodies were heaped upon bodies, from which a river of blood flowed; the elephants, which were lying dead here and there, appeared like islands, and their trunks like alligators. Muhadeo, accompanied by ghosts, goblins and spirits, wore a garland of heads, which he had selected; and vultures, jackals and dogs tore and fought with each other for the corpses of the slain, and, rending them in pieces, devoured them. Crows plucked out eyes from their sockets, and carried them off. At length, in sight of the gods, Bulram destroyed the army of demons, in the manner that a husbandman would reap a field. Joorasindhoo and Sissoopal, when their whole army was destroyed, took a few wounded men with them, on flying arrived and made a stand at the same place. Sissoopal, expressing great regret and shaking his head, said to Joorasindhoo, "It is not right I should live, having lost my honour, and brought disgrace on my family; with your permission, therefore, I will return to the battle, and die fighting; if not, I will take up my abode in the forest; I will become a devotee, and abandon all worldly hopes; my good name and character are lost, why should I live, and preserve life by submitting to disgrace?" Joorasindhoo replied, "O great king! you are a man of understanding and great experience; how shall I advise you? The wise do not allow themselves to be troubled by the events that occur, because another being is the disposer of good and evil; man has no power, but is under the authority of and subservient to, another: as the juggler makes the wooden puppet dance as he pleases, so is man in the power of his Maker, who acts according to his own will, for which reason you should not be elated in prosperity, nor depressed in adversity; but look upon everything as a dream. I advanced seventeen times to attack the city of Muttra with twenty-three complete armies, and my whole army was seventeen times slain by this Krishnu; I did not give myself any uneasiness, nor was I at all elated when on

the eighteenth occasion I destroyed his forces: he ran away and climbed up a hill, which I set on fire : it is impossible to know how he escaped with life—his nature is not to be understood." Joorasindhoo, after this, again said, "O great king ! it is advisable for you to submit to this present crisis of your affairs. There is a saying, that, 'If life is spared, all will go well :' as it happened to me to be defeated seventeen times, and gain a victory on the eighteenth occasion. Consult, therefore, your own welfare and interest, and act accordingly, and abandon obstinacy."

When Joorasindhoo, O great king ! had given this advice, Sissoopal recovered confidence, and, taking with him all his armed followers, who had escaped wounded, he accompanied Joorasindhoo in a state of great sorrow and regret, and they went thence after their defeat, And now listen to the account of what happened in the family of Sissoopal. As his mother began to prepare festive entertainments in expectation of the arrival of her son, some one sneezed in front of her, and her right eye began to palpitate; when she beheld this unfavourable omen, her forehead throbbed; and in the meanwhile, some one came and said to her, "Your son's army has all been destroyed, and he has not obtained the bride, and he is running away thence to save his life." On hearing these words, Sissoopal's mother was greatly troubled and became speechless.

Rookum, having heard of the flight of Sissoopal and Joorasindhoo, came and sat in his court in a state of great rage and excitement; and began to say, in the presence of all, "How can Krishnu escape from me? I will now go and slay him, as sure as my name is Rookum: otherwise, I will not return to Koondulpore." O great king ! having made this vow, Rookum took with him a complete army, consisting of 109,350 foot, 65,610 horse, 21,870 chariots, and 21,670 elephants; and advanced to fight with Shree Krishnu Chund, and surrounded the army of the descendants of Judoo. He then said to his followers, "Do you destroy all the descendants of Judoo, and I will go on in advance, and bring Krishnu here alive and bound."

On hearing these words, his followers began to fight with the descendants of Judoo; and he went forward in

his chariot, and, on approaching Shree Krishnu Chund called out, "O deceitful villager! what do you know of the nature and duties of government? In the same way, that in your childhood you stole milk and curds, you have come and carried off a beautiful woman: I am not a herdsman, inhabitant of Bruj," With these words, he seized some arrows, and discharged three poisoned ones from his bow at Krishnu. Perceiving the arrows coming towards him, Shree Krishnu Chund warded them off (or stopped them midway,) Rookum discharged more arrows, with the same result on the part of Krishnu; who having prepared aud arranged his bow, let fly several arrows with such force, that the charioteers and all the horses of the chariot were destroyed; and Rookum's bow was pierced, and fell from his hand. Huri after this, cut in pieces and cast on the ground all the weapons Rookum used against him. He was exceedingly enraged, and seizing shield and sword, leaped from his chariot, and rushed towards Shree Krishnu Chund, as a mad jackal would rush upon an elephant, or as a moth would fly into a lamp. On coming up, he attacked the chariot of Huri with a club, who immediately laid hold of and bound him, and was on the point of killing him, when Rookmunee Jee interposed, and, "Do not kill him, he is my brother; release, lord, your servant; what can such a blind fool know, who looks upon the husband of Luchmee as a mortal. You are the first and eternal god of devotion; and have become manifest, O divine being! for the sake of your worshippers. How could this silly creature recognize you, who are celebrated as the compassionate benefactor of the poor?" Having thus spoken, she added,—"Good men take no thought of the faults of fools and children; so the lion pays no regard to the barking of a dog. If you kill him, my father will be afflicted; you ought not, therefore, to put him to death Wherever your feet fall, all men live happily; it would be strange indeed, if having such a relation as you, Raja Bheekmuk should suffer grief on account of his son."

O great king! after this speech, Rukmunee Jee once again thus said, "You have shown great affection towards my relation, in having laid hold of and bound him, and in being prepared with a word in your hand to

kill him," Afterwards she was very much agitated, and trembling, with downcast eyes and sobbing, she fell at his feet, and throwing open her breast, began to say, "O Krishna ! give my brother to me as an act of charity ; and acquire renown for yourself in the world by this deed." Shree Krishnn Chund Jee's anger was entirely cooled by hearing these words, and looking towards Rookmunee, he did not deprive Rookum of life : but made a sign to his charioteer, who immediately pulled off his turban, and tying his hands behind his back, shaved his moustachios, beard and head, leaving seven locks of hair by which he fastened him to the chariot.

Having recited thus much of the history, Shree Shookdeo Jee said.—O great king ! Shree Krishnu Jee thus treated Rookum ; and Buldeo, having slain and put to flight all the armies of the demons, hastened to meet his brother with the same celerity as a white elephant runs about a place, abounding with water-lilies, destroying, devouring, and scattering a bout the flowers in great fury. At length he reached the presence of Krishnu ; and preceiving that Rookum was bound, addressed Shree Krishnu Jee with great warmth and anger, "What is this you have done in binding your brother-in-law, you cannot leave off your bad habits ; you have shown a little sense in binding him and by this act, Krishnu, you have severed the relationship, and brought a stain upon the family of Judoo; who will now connect himself with us? When he came before you to fight, why did you not expostulate with him, and send him back ?"

O great king ! having thus spoken, Bulram Jee released Rookum; and having entered into explanations with him, dismissed him with the greatest politeness ; and then joining his hands, Bulram, the abode of delight, said to Rookmunee Jee with great humility of manner,— "O beauteous Rookmunee ! it has not been our fault, that your brother has been subjected to this treatment ; it is the recompense of his deeds in a former birth ; and it is honourable for Chutrees, and their usual practice to arrange armies, and fight for land, wealth, and woman with each other ; be not displeased at what has happened, but believe what I say—defeat and victory happen to him according to his fate, and this world is a sea of troubles;

who, from his entrance into it, tastes of happiness? But men being under the influence of delusion, estimate according to their different judgments, and form opinions of good and evil, pain and pleasure, victory and defeat, good and bad fortune. The soul, however, has no sensation of delight or misery; from these things do not vex yourself with the thought of your brother having been disfigured. The wise consider the soul as immortal, and the body as mortal. For this reason, the soul is not affected by any disgrace that happens to the body."

Having narrated thus much, Shree Shookdeo Jee said to the Raja Pureechit,—O incarnation of justice! when Bulram Jee had thus advised Rookmunee, she having heard and reflected upon what he had said was ashamed in presence of her husband's elder brother. In the midst of the army, she said to her husband, "O lord of Bruj! drive on the chariot." She covered herself with a veil, and spoke sweetly to Huri, "Buldeo is standing before us ; O husband! drive on the chariot quickly."

When Shree Rookmunee Jee had thus spoken, Shree Krishun Chund Jee directed the chariot towards Dwarka; and Rookum having returned to his own people, and suffering great anxiety, said to them, "I started from Koondulpore with this vow, that I would go and destroy Krishnu and Bulram, and all the descendants of Judoo. and bring Rookmunee here —my vow has not been accomplished ; and I have, instead of performing it, lost my honour—I will not survive this disgrace; but abandoning my country and home, and family and all worldly affairs, will become a religious ascetic, and seek death somewhere." When Rookum had thus spoken, one of his household said, "O great king !you are a great hero, and very renowned; it was their good fortune to have escaped alive from your hands; they are indebted to the strength of their fate for this escape; otherwise what enemy could encounter you, and escape alive? You are possessed of great understanding; why, therefore, do you think of pursuing such a course as you have mentioned? Sometimes defeat occurs, and sometimes victory; but it is the attribute of the brave and resolute not to lose confidence. Suppose your enemy has escaped to-day we will destroy him some other time." When he had thus

advised him, Rookum replied, "I have been defeated by them and my good name is gone, and I am most heartily ashamed; may I die, if I return to Koondulpore: but I will establish some other village."

Having thus spoken, he peopled a city with inhabitants, to which he conveyed his children, wife, and wealth. He named it 'Bhojkutoo'; in this manner Rookum established a village.

O great king! Rookum dwelt there, being at enmity with the Raja Bheekmuk; and Shree Krishnu Chund and Buldeo Jee proceeded on their journey, and arrived near Dwarka. The inhabitants of the city received intimation of their approach by the dust, caused by their chariots, which reached the sky. When they knew that Huri was coming, they completely arranged and prepared the city for his reception. Its beauty equalled that of the three worlds; who can attempt to describe it: at that time there were rejoicings in every house. Pillars of plantain were fixed at each entrance; golden water-pots, filled with water and sprouts, were placed in every direction; flags and banners waved; garlands and wreaths of flowers were fastened in different places, and crowds of women were standing in every market, road and cross-road, holding lamps with four wicks: and the Raja Oogursen, accompanied by all the descendants of Judoo, advancing in musical procession to meet tham according to the prescribed forms and ceremonies, escorted Bulram, the abode of pleasure, and Shree Krisnu Chund, the root of joy, to the city. The beauty of the scene baffles description; all the inhabitants, both men and women, were delighted. They came into the presence of Krishnu, and presented their offerings. And the women sang songs of rejoicing at the gates and doors of their houses, and from sheds and house-tops, and performing ceremony "*Arta*," showered down flowers. Shree Krishnu Chund and Buldeo Jee displayed towards all great fascination of manner, and delighted them greatly; and progressing in this manner, they arrived at the palace, and took up their abode there. Some days afterwads, Shree Krishnu Jee went one day to the royal court, where Rajas Oogursen, Soorsen, Basoodeo, and all the grandees of the

family of Judoo were sitting ; and, having made a salutation, said, in their presence, " O great king ! it is called a devil's marriage, if a man carry off a woman, after having gained a victory in battle."

On hearing these words, Soorsen Jee sent for a family priest ; and explaining to him said, "Fix a day for Shree Krishnu's marriage " He immediately drew forth an almanac, and having decided upon a favourable month, day, time, constellation, and an auspicious period with respect to the sun and moon, fixed upon a day for the marriage. Raja Oogursen then gave the order to his ministers to collect all necessary materials, and make preparation for the marriage ; and, sitting down, wrote letters of invitation to the members of the family of Koroo, and Judoo, and all Rajas, far and near ; and despatched them by the hands of Brahmins. O great king ! all the Rajas were highly gratified at receiving the letters of invitation, and started off, accompanied by Brahmins, pundits, bards and beggars.

When Raja Bheekmuk received intelligence of these events, he delivered over to a Brahmin many dresses, arms, ornaments, studded with gems, chariots, elephants, horses, and male and female servants, sedan chairs ; and, having made a vow in his mind respecting the giving his daughter in marriage, with very great humility, sent off all the different presents to Dwarka. The Rajas of the differents countries came, and the Brahmin also arrived, whom the Raja Bheekmuk had despatched with presents. The beautiful appearance of Dwarka at that time cannot be described. When at length the marriage day came, after having gone through all the prescribed forms and ceremonies, they conducted the bride to a building, erected for the occasion, and adorned with flowers, and placed her upon a seat ; and all the great chiefs and members of the family of Judoo came, and sat there also: at time, pundits recited the Vedas ; Huri circled round with Rookmunee. Drums and other musical instruments resounded ; the delighted god rained down flowers. Demi-gods, saints, bards, and celestial musicians were all spectators from the sky. The wives of the gods, ascending their chariots ; and collecting together, and stooping down, all sang songs of rejoicing. Taking hold of Rook-

munee by the hand, Krishnu circled her round, and seated her on his left. They united the knot, returned to the board used for sitting on at meals, and them performed pooja to the family Dewee. Huri, unloosing Rookmunee's bracelet, joined with her in the sports of eating milk, boiled rice and sugar together. The lord of the universe was highly delighted, all the spectators were filled with joy, and pronounced benedictions : "May the marriage of Huri and Rookmunee last long, whose natures have imbibed the spirits of nectar." They gave presents to all the Brahmins, who came ; and robes of honour to the bards and panegyrist ; and, having allowed them to take leave, had all the Rajas of the different countries escorted back.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king ! whoever shall read or hear of the actions of Huri and Rookmunee ; and, having heard and read, shall remember them, will obtain religion, absolution from sin and celebrity. Moreover, whatever benefits are to be gained by the sacrifice of a horse and other sacrifice ; by the gift of a cow and other gifts ; by bathing in the Ganges and other holy bathing places ; by going on a pilgrimage to Prag and other boly spots ; will be bestowed on hearing and reciting this history.

CHAPTER LVI.

Shree Shookdeo Jee said,—O great king ! one day Shree Muhadeo Jee was sitting in his house in a state of religious meditation, when Kamdeo came suddenly, and annoyed him, and his thoughts wandered from Huri ; and, being without knowledge, he began to indulge in amorous dalliance with Parbutee Jee. When after having sported some time, his intellect returned to Shivu, he was filled with anger, and burnt Kamdeo to ashes. When Shivu had burnt the powerful Kamdeo, Ruti lost all firmness. Without her husband, she was in a state of great agitation ; and became weak and restless. The wife of Kamdeo wandered about, rolling on the ground ; and, calling on her husband, embraced the ground. Observing that she was much distressed at the loss of her husband, Parbutee thus addressed her : "O Ruti ! be not sad, but listen while I mention how your husband will be restored again

to you. He will first be born in the house of Shree Krishnu Chund, and his name will be Purdiyomun. Afterwards, a demon named Sunbur, will carry him off, and set him adrift in the sea ; having after this come into the belly of a fish, he will appear in the food of Sunbur; go, and take up your abode there, and when your husband arrives, take him and bring him up ; eventually he shall slay Sunbur, and having taken you to Dwarka, shall live there happilly with you." O great king ! the wife of Shivu thus advised Ruti, who, having recovered her spirits came to the house of Sunbur, and took up her abode, in his cook-room and night and day was in anxious expectation of the arrival of her husband.

Having narrated thns much of the history, Shree Shookdeo Jee said,—Raja ! Ruti in expectation of meet: ing with her husband, began thus to take up her abode in the kitchen of Sunbur ; and Rookmunee became pregnant ; and, after the full period of ten months, was delivered of a son. Having obtained intelligence of this event, the astrologers came ; and, having determined upon the proper, moment, said to Basoodeo Jee, " O great king ! on beholding the favourable planet of this child, we are of opinion, that he will be equal to Shree Krishnu Chund Jee in beauty, qualities of mind and strength ; but during his childhood, he will dwell in water; and hereafter, having slain his enemy, will return."

Having thus spoken, the astrologers named him Purdiyomun, and, receiving presents took leave ; and in the house of Basoodeo, the usual forms and ceremonies were observed, and there were festive rejoicings. Narud Jee, the sage, after this went to Sunbur, and, having entered into an explanation with him, said, "Why are you asleep at this time ; are you without all thoughts ?" He enquired the reason of the question, and Narud replied, "Thy enemy, named Purdiyomun, one of the descendants upon earth of Kamdeo, has been born in the house of Shree Krishnu Chund Jee."

Raja ! Narud Jee having thus informed and put Sunbur on his guard, departed ; and Sunbur, having reflected, and thought over the subject in his mind, determined upon this plan,—" In the form of air I will go, and will bring him away with me thence, and will

launch him into the sea, in order that the troubles of my mind may be quieted ; and that I may live, free from alarm. ? Having formed this resolution, Sunbur went thence in an invisible shape, and arrived at the abode of Shree Krishnu Chund, where Rookmunee Jee was nursing and suckling the infant in her chamber ; and having silently made all his secret arrangements, stood there. When Rookmunee's hand was withdrawn from the child the demon spread his delusive power, and carried off the infant, so that not one of all the women sitting there knew or saw whether any one had come, and how the child had been carried off. Rookmunee was very much frightened, when she did not see her child, and began to weep. On hearing her lamentations, all the descendants of Judoo, male and female, gathered together, and discoursing variously amongst themselves, were in a state of great anxiety. In the meanwhile Narud Jee came and explained to them,—" Be not apprehensive on account of the disappearance of the child ; there is not the slightest cause for fear. The child will go to some other place, but death will not affect it ; and when his childhood is passed, he will return to you with a very beautiful wife."

O great king ? when Narud, the sage, had thus explained the course of events, the descendants of Judoo reflected on what he said ; and on his asking leave, became satisfied, and tranquil in mind. Be pleased now to listen to the progress of the history , how Sunbur, having carried off Purdiyomun, cast him into the sea. A fish swallowed him, and was swallowed by another large fish. A fisherman came, and throwing a net into the sea, caught the fish. On drawing the net, and seeing the fish, the fisherman was much pleased, and brought it home, and subsequently made a present of it to Raja Sunbur, who sent it to his kitchen. When the cook cut open the fish, another fish came forth ; and on ripping open its belly, a very beautiful child of a black colour made its appearance. The cook was greatly astonished, and took away the child, and gave it to Ruti, who was highly delighted at receiving it. When Sunbur heard of it, he sent for Ruti, and said to her, "Bring-up this child with the greatest care."

On hearing these words, Ruti brought the child to her own house. Narud Jee then came and said to Ruti,—" Bring up this child with the greatest care, as if it is your husband, who has appeared in the form of Purdiyomun. He will destory Sunbur and take you, hence passing his childhood here." Having divulged thus much of the future, Narud, the sage, departed ; and Ruti began to bring up the infant with the greatest care and affection. As the child grew up, Ruti became desirous of meeting with her husband. Sometimes, whilst looking at him, she clapsed him with affection to her bosom ; and sometimes, kissing his eyes, mouth and cheeks, she smilingly clung to his neck, and thus said., "Krishnu has contrived this lucky circumstance, and I have found my husband in a fish ;" and O great king ! she brought milk for him, and gave it to him in a fond, affectionate manner; and daudled him in her arms, singing his praises, and lovingly calling him " husband." When Purdiyomun was five years old, Ruti dressed him in all kinds of dresses and ornaments to satisfy the longings of her mind, and gratify her eyes. When the child laid hold of the hem of her garment, and began to call her "mother," she replied laughingly, "O husband ! what are you saying? I am your, wife, think and reflect upon this. Parbutee Jee told me dwell in the house of Sunbur; and that my husband should be born in the house of Shree Kishnu Chund Jee and should come to me in the belly of a fish. And Narud Jee told me not to be sad, and that I should recover my husband. From that time I have been in expectation of meeting with you, and have abode here: my hopes have been realized by your coming."

Having thus spoken, Ruti instructed her husband in the science of archery. When he had acquired a perfect knowledge, she one day said te him, "Husband! we aught not to stay here any longer, because your mother, Shree Rookmunee Jee, is as uneasy without you as a cow without its calf ; you ought, therefore, to slay the demon Sunbur; and, taking me with you, return to Dwarka to your parents, and make them happy for they have a most ardent desire to see you."

Having narrated these circumstances, Shree Shookdeo Jee said to the Raja,—O great king ! listening in

this manner to the discourses of Ruti ; when Purdiyomun had grown up, he went one day playing to the Raja Sunbur. On beholding him, and regarding him as his own son he said, fondling him, "I have brought this child up as my own son." On hearing these words Purdiyomun Jee replied, with very great anger, "I, though a child, am your enemy; fight with me now, and see my strength." Having thus spoken, he came forward, striking his arms in preparation for the encounter ; upon this Sunbur laughed, and began to say, "Brother ! whence has this other Purdiyomun come here on my account? What, have I fed with milk and nourished a snake, that he should thus speak to me?" After this, he again said, "Son ! why do you talk thus ? Has the messenger of death come to take you away?"

O great king ! on hearing these words from Sunbur he replied, "Purdiyomun is my name : fight with me to-day. You it was, who set me adrift in the sea; but I have now returned to take my revenge. You have brought up the instrument of your death in your own house; and I am neither your son, nor are you my father."

On hearing this, Sunbur seized his weapens, the passions of his mind being greatly inflamed with rage, like a person, who has trodden on a snake's tail in the dark. Sunbur sent for all his army, and taking Purdiyomun outside, he, in great fury, raised a club, and said in a voice of thunder, "Let us see, who will now save you from death." When he rushed towards him, and brandished the club, Purdiyomun Jee easily evaded and parried his attacks. Being furious with rage, he then discharged arrows of fire, which he quenched with arrows of water. Sunbur, in great wrath, then expended all the weapons he had, and Purdiyomun warded them off. When he had not a single weapon left, he rushed forward furiously and grappled with Purdiyomun Jee, and they both began to wrestle. After some time, Purdiyomun flew off with him to the sky, and there cut off his head with a sword ; and on his return, slew the army of demons : Sunbur being slain, Ruti was made happy. And at that time, a chariot descended from the sky, on which Ruti and her husbaud ascended, and went to Dwarka with the same celerity, as a beautiful cloud with light-

ning flies ; and on arriving there, they observed houses of gold, glittering like lofty hills. On descending from the chariot, they both retired at once to the female apartments. All the women were startled at seeing them, and were ashamed, thinking that Shree Krishnu had brought a beautiful woman with him. But no one knew, that it was Purdiymun, all of them called him Krishnu. When Purdiyomun asked where his father and mother were. Rookmunee Jee began to say to her campanions, "Friends! who is this in the likeness of Huri ?" They replied" "We think, that this must be a son of Shree Krishnus.

On hearing these words, a stream of milk came forth from the breast of Rookmunee Jee, and her left arm began to shake ; and her mind was in a state of fear and agitation for the meeting ; but without her husband's permission, she could not meet. At that time, Narud Jee came there, and related all the preceeding history, and tranquillized the minds of them all, then Rookmunee Jee ran forward, and kissing her son's head, clasped him to her bosom ; and having his marriage celebrated with all due forms and ceremonies; received her son and daughter-in-law into her house. At that time, all the descendants of Judoo, men and women, came and joined in festive rejoicings, and were highly delighted. Songs of congratulation resounded in every house, and happiness was diffused throughout the city of Dwarka.

Having recited thus much of the narrative, Shree Shookdeo Jee said to the Raja Pureechit,—O great king ! Purdiyomun having thus been born, having spent his childhood in another place, killed his enemy, and came with Ruti to the city of Dwarka, there was joy and festivity in every house.

CHAPTER LVII.

Shree Shookdeo Jee said,—O great king ! Suttrajeet charged Shree Krishnu Chund first, with the theft of a jewel ; and afterwards, finding his accusation to be false, he was ashamed and gave his daughter Sutbhama in marriage to Huri. Raja Pureechit enquired from Shree Shookdeo Jee, "O abode of compassion ! who was Suttrajeet ; where did he obtain the jewel, and how did he accuse Huri of theft ; and afterwards finding the charge false, in what manner did he give his daughter in

marriage? Explain these circumstances to me." Shree Shookdeo Jee replied,—O great king! be pleased to listen, and I will explain all the circumstances. Suttrajeet belonged to the family of Judoo, who for a long time was engaged in an act of very difficult religious penance in honour of the sun. The Sun-god was highly gratified; calling him, and having given him a jewel, said, "The jewel's name is Soomuntka; it contains an unbounded power, conferring happiness and wealth; worship it continually, and look upon it as equal to me in power and splendour. If you meditate upon it, having offered up prayers, and performed acts of penances, abstinence and fasting, you shall obtam whatever you ask! Into whatever country, city and house this jewel shall enter, there misery, poverty, and death, shall not have access. There shall be constant plenty and increase, and prosperity."

O great king! having thus spoken, the Sun-god allowed Suttrajeet to take leave, who went home with the jewel. After this, rising early and performing his morning ablutions, and finishing his religious meditations and libations, he was in the habit of offering adoration to the jewel, with unbroken rice, flowers, sandal, perfumes, lamps, and consecrated food; and, taking away the eight loads of gold, which came from the jewel, he was delighted.

One day whilst engaged in worship, beholding the beauty and brilliancy of the jewel, he thought to himself,—"It will be a good act to take this jewel and show it to Shree Krishnu Chund." Having come to this resolution, and fastening the jewel on his arm, Suttrajeet went to the court of the descendants of Judoo. On seeing the brilliancy of the jewel from a distance, the descendants of Judoo stood still with admiration, and began to say to Shree Krishnu Jee, "O great king! the sun is coming here from a longing desire to see you. Bruhmu, Roodru, Indru, and all the gods worship you; and, meditating upon you during the eight puhurs, sing of your celebrity. You are the immortal first male, Vishnu; Luchmee has become your servant, and constantly waits upon you. You are the God of all gods. No one knows your nature. Your attributes and quali-

ties of mind are limitless: Now, O lord ! will you be concealed, having come into the world?"

O great king ! when the descendants of Judoo began to discourse thus, on seeing Suttrrajeet approach, Huri said, "This is not the sun ; it is the Suttrajeet, one of the family of Judoo, who has obtained a jewel for having performed an act of penance in honor of the sun. Its splendour is equal to that of the sun. He is coming with that jewel, fastened on his arm."

O great king ! whilst Shree Krishnu Jee was thus speaking, Suttrajeet 'came and sat down in court, where the descendants of Judoo were playing at "*shoupour*" and dice, The minds of all were fascinated by beholding the brilliant lustre of the jewel, and Shree Krishnu Chund remained also looking at it. Suttrajeet, then, upon sothing occurring to his mind, took leave, and returned home ; and afterwards used constantly to come to the court with the jewel fastened about his neck. One day, the descendants of Judoo said to Huri, "O great king ! take the jewel from Suttrajeet, and give it to Raja Oogursen and obtain celebrity in the world. This jewel does not suit him, but is fit for a Raja."

On hearing this, Shree Krishnu Jee smilingly said to Suttrajeet, "Give this jewel to the Raja, and acquire for yourself a great name and reputation in the world." On hearing this proposal to give the jewel away, he made an obeisance, and rose up ; and, engaged in thought, went to his brother, and said, "Shree Krishnu Jee asked me for the jewel to-day, and I did not give it to him." When Suttrajeet had thus spoken, his brother Pursen was angry, and took the Jewel, and threw it on his own neck ; and arming himself, and mounting a horse, went out hunting. Having gone into an extensive forest, he began to kill various kinds of deer and antelopes with his bow and arrows. A deer having rushed out before him, he was enraged, and pursued it on horseback, and in the course of the pursuit came alone to a large deep cave, which had existed for ages. On hearing the sound of the deer and horse's feet, a lion came forth from the cave ; and killing all three, and carrying off the jewel, went into his cave again. The light was

so great in consequence of the jewel coming into the cave, that its rays extended to the infernal regions. A bear, named Jamwunt, that had been with Shree Ram Chund in the descent of Ram upon the earth, and had since the Treata age dwelt in the regions below with all his family; seeing that shining light in the cave, rose up, and, pursuing his journey, came to the lion. Having killed the lion, he carried off the jewel, and went with it to his wife, who fastened it in her daughter's cradle. The child constantly played and amused herself with the jewel, which filled their abode with a perpetual stream of light.

Having recited thus much, Shree Shookdeo Jee said,—O great king! the jewel was thus lost, and such was the fate of Pursen. The people, who had accompanied Pursen, came and said to Suttrajeet, "O great king! he left us, and went off alone, and we have found no trace of where he went. They searched again in consequence of their statements not being believed, but could not find Pursen any where in the forest.

On hearing this statememt, Suttrajeet abstained from all food and drink; and, being greatly depressed and troubled in mind, began to say to himself, "This is Shree Krishnu's doing; he has killed my brother for the sake of the jewel, and has carried off the jewel to his own home. First of all he asked me for it, but I did not give it, and he has thus carried it off. With these thoughts, he passed his time in great anxiety. One night, he was sitting on his wife's bed, emaciated, low-spirited, silent, and deeply engaged in thought, when his wife said to him "Why are you so thoughtful, husband! Tell me your secret anxieties?" Suttrajeet replied, "It is not right to reval important secrts to a wife, as she cannot keep them; what she hears at home, she publishes abroad; she is ignorant, and without knowledge of any thing, good or bad."

Suttrajeet's wife was angry at this speech, and said, "When did I ever publish abroad anything I heard at home, as you state? Are all women alike?" She added, "Until you mention to me, what is preying upon your mind, I will abstain from all sustenance." Suttrajeet replied, "Truth and falsehood are known to Bhugwan;

but I will inform you of what I am thinking, provided you will not tell any one." His wife assented. Suttrajeet began to say; "One day Shree Krishnu Jee asked me for the jewel, and I did not give it ; I, therefore, think that he has killed my brother in the forest, and taken away the jewel; this much have been done by him, as no one else has the power to perform such an act."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said,—O great king ! his wife did not sleep after hearing this account, and passed the night in great perplexity of mind. Early in the morning, she said to her female companions and servants, "Shree Krishnu Jee has killed Pursen, and taken away the jewel; I heard this from my husband last night, but do not mention it to any one." They went away silently, agreeing not to speak of the matter; but in private, began to talk to each other, in astonishment, upon the subject. At length one of the servants went and mentioned the subject in the female apartments of Shree Krishnu Chund. On hearing it, all the women thought that, if Suttrajeet's wife had said so, the statement could not be false; and having formed this opinion, they began to blame, and speak ill of Shree Krishnu. In the meanwhile, some one came, and said to Shree Krishnu Jee, "You are under a suspicion, O great king ! of having killed Pursen, and taken away the jewel; why are you sitting idle ? You should adopt some measures to contradict these statements." On hearing this statement, Shree Krishnu Jee was at first frightened ; afterwards, reflecting on the subject, he came to the court, where Oogursen and Basoodeo and Bulram were sitting, and said, "O great king ! I am accused of having killed Pursen, and carried off the jewel ; I will therefore, with your permissiou, go and search for them both, in order that this disgrace may be wiped away."

Having thus spoken, Shree Krishnu Jee went thence to the forests, taking with him several of the descendants of Judoo, and the companions of Pursen. When they had gone some distance, they saw marks of horse's feet ; on tracing which, they reached the spot where a lion had devoured Pursen and his horse. On seeing the remains of their bodies, and the marks of a lion's feet, they were all of opinion, that the lion must

have killed them Thinking thus, and not having obtained the jewel, Shree Krishnu Chund went, accompanied by them all, to that deep, dark and terrible cave. At the entrance he saw a lion lying dead, but did not find the jewel there. On beholding this strang sight, they all said to Shree Krishnu Jee, "O great king ! whence has such a powerful animal come into this forest, as to be able to kill a lion and carry off the jewel into the cave ? Adopt measures immediately against him. You have made all necessary search, and have obliterated all the suspicions that were raised against you ; the disgrace is now upon the lion's head." Shree Krishnu Jee said. "Come, let us go into the cave, and see who has killed the lion, and taken away the jewel." They all replied, "O great king ! we are terrified at beholding the mouth of the cave ; how shall we be able to enter it ? Moreover, we beseech you also, not to go into this frightful cavern ; let us return home ; we will all say in the cite, that a lion killed Pursen and carried off the jewel ;and that some animal killed the lion, and went into a deep and very terrible cave with the jewel. We all saw this with our own eyes." Shree Krishnu Chund replied, "My mind is intent upon the jewel, and will go into the cave alone ; in ten days, I will return ; stay here till that time ; and if I delay beyond that time, return home, and give information of the matter." O great king ! having thus spoken, Huri entered that dark, frightful cave, and pursuing his journey arrived at the place, where Jamwunt was sleeping and his wife rocking her daughter in a cradle of chalk. On beholding Krishnu, she called out through fear, and Jamwunt awoke, and making a rush, grappled Krishnu, and they both began wrestling. When neither his stratagems nor strength succeeded against Huri, he began to reflect and say, " Luchmun Ram is my equal in strength, who else in the world is so powerful as to be able to fight with me ?" O great king ! Jamwunt having thus reflected, and meditating upon Krishnu, shrunk back with joined hands, and said, "O Rugoonath ! appear to me, I know you to be acquainted with the secrets of the heart, and recognize you by beholding your exploits. You have done well in descending upon the carth ; remove the burthens of the world. I have dwelt here

since the Treta age. Narud has told me your history ; that Krishnu would come here for the jewel, and then he will appear to you."

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—Raja ! when Jamwunt having recognized Krishnu, spoke thus, Shree Moorari, the friend of his worshippers, beholding the attachement of Jamwant, was delighted ; and assuming the appearance of Ram, appeared to him with a bow and arrows, and Jumwant, having prostrated himself so as to touch the ground with the eight principal parts of his body stood up ; and, joining his hands, said, with the greatest humilation, "O sea of compassion and brother of the poor ! with your permission, I will explain my wishes." Krishnu granted permission. Then Jamwunt said, " O purifier of guilty and lord of the poor ! it is the wish of my mind to give you this damsel, Jamwutee, in marriage, and obtain celebrity and greatness in the world by so doing." Bhagwan replied, "If such is your desire, it is acceptable to me." When Krishnu had thus spoken, Jamwunt took sandal, unbroken rice, flowers, perfumes, lamps and consecrated food, worshipped him, and afterwards married his daughter to him to the manner, and with the ceremonies prescribed by the Vedas, giving her the Jewel as part of her dowry.

Having related thus much of the history, Shree Shookdeo, the sage, said,—Raja ! Shree Krishnu Chand the root of joy, taking with him Jamwutee and the jewel, came forth from the cave. And now be pleased to listen to what befel the descendants of Judoo, and companions of Pursen and Shree Krishnu, who were standing at the mouth of the cave. When twenty eight days had elapsed and Huri did not return, they went thence, devoid of all hope ; and came to Dwarka, troubled with all kinds of perplexing thoughts, and shedding tears. The descendants of Judoo were very much alarmed at the intelligence they brought ; and calling on the name of Shree Krishnu, and suffering great affliction, they began to weep and lament ; and there was mourning in all the female apartments. At length, all the women being much agitated, emaciated and in low spirits, went forth from the palace, and, weeping violently, came to a temple of

Devee, distant about a koss outside the city. Having worshipped and propitiated Devee, joining their hands and bowing their heads, they began to say, "O Devee! gods, men and sages, all meditate upon thee, and receive from thee whatever boon they ask; tell us, when will Shree Krishnu Chund, the root of joy, come?"

O great king! all the women sat down at the entrance of the temple, and continued imploring Devee; Oogursen, Basoodeo, Buldeo, and other descendants of Judoo were sitting in a state of great anxiety, when Shree Krishnu, the immortal, the dweller in Dwarka, smiling and bringing Jamwutee with him, came and stood in the royal court; all were delighted at beholding the moon-like face of Krishnu. And on hearing the good news of his arrival, all the women having worshipped Devee, returned home and began to engage in festive rejoicings.

Having narrated thus much, Shree Shookdeo Jee said,—O great king! Shree Krishnu Jee, sitting in the court, sent for Suttrajeet, and, having given him the jewel, said, "I did not take away this jewel, and you suspected me falsely. Jamwunt took away this jewel, and has given it to me, together with his daughter." Taking the jewel, Suttrajeet went away, bowing his head and thoughtful:—"I have committed a great crime against Huri, and ignorantly abused his family; I have cast a slur suspicion on the lord of the Judoos, and have shown great enmity to him for the sake of the jewel. I must now endeavour to atone for my fault, and give the jewel, Sutbhama, to Krishnu." With these thoughts in his mind, Suttrajeet went home with the jewel, depressed in spirits, and explained all his anxieties to his wife. His wife said, "Husband, this is a good thought of yours. Give Sutbhama to Shree Krishnu, and obtain celebrity in the world."

On hearing these words, Suttrajeet sent for a Brahmin; and having fixed upon a favourable rising of a sign of the zodiack, and a division of time equal to forty-eight minutes, and placing on a dish a coloured mixture for the forehead, unbroken rice, a rupee and a cocoanut, sent the nuptial gifts to Shree Krishnu Chund by the hands of the family priest. Shree Krishuu Jee came to the marriage with great pomp and splendour, wearing a

high crowned hat. Then Suttrajeet, having observed all the usual forms and ceremonies, gave his daughter in marriage according to the injunction of the Vedas, and having bestowed great wealth upon her, added the jewel also to her dowry. On beholdng the jewel, Shree Krishun Je drew it forth, and said, "This jewel is of no use to me, because you have obtained it for having performed penance in honour of the Sun. Keep this in your own house, as my family do not accept the things bestowed by other gods, with exception of Bhugwan."

O great king ! when Shree Krishnu Chund had thus spoken, Suttrajeet took the jewel, and was ashamed, and Shree Krishnu Jee returned home in musical procession with Sutbhama, and lived happily with her in the royal palace. The Raja Pureechit interrupted Shree Shookdeo Jee in this part of the story, and enquired, "O abode of compassion ! kindly explain, why the suspicion and calumny of the theft were fastened upon Shree Krishnu Jee' Shookdeo Jee replied,—Raja ! Mohan had seen the moon, when it was four days old in the month of Bhadon ; and hear me, whoever, having heard this history, shall see the moon when four days old in the moon of Bhadon, shall escape unblemished.

CHAPTER LVIII.

Shree Shoodeo Jee said ,—O great king ! I will now describe how Sutdhunwa killed Suttrajeet and, taking away the jewel, and giving it to Akroor, fled from Dwarka : listen with attention. The son of blind Dritrasht (Doorjodhun) invited the Pandoos and gave them beds in his house ; at midnight, he surrounds the house with flames.

On hearing of this circumstance, the two brothers were greatly grieved and perplexed ; and ordered the charioteer, Daruk, to bring their chariot, mounting which they went to Hustinapoor, and descending entered the court of the Koroos, and there beheld them all sitting, emaciated, and low-spirited. Doorjodhun was thoughtfull ; Bheekmuk was shedding tears ; Dritrasht was in great affliction, and tears were even falling from the eyes of Dronacharuj ; Bidooruth Jee was greatly dispirited, and Gundharee was sitting near him. And the other wives of the Koroos, thinking of the Pandoos' con-

tinued to weep, and the whole court was sad.

O great king ! seeing this state of affairs, Shree Krishnu and Bulram Jee went and sat near them, and made inquiries regarding the Pandoos : but all remained silent, and would not divulge any thing.

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureecht,—O great king! Shree Krishnu and Bulram Jee, having heard of the burning of the Pandoos, went to Hustinapoor; and there was in Dwarka a member of the family of Judoo, named Sutdhunwa, to whom Sutbhama had been first betrothed. Akroor and Krutbruma went together to him, and both said to him, "Shree Krishnu and Bulram have gone to Hustinapoor; now is your opportunity, take your revenge upon Suttrajeet, because he has acted very wrongly towards you, in having given a girl who was betrothed to you, to Shree Krishnu, and, in having abused you ; there is no one here now to assist him."

On hearing these words, Sutdhunwa rose in great wrath ; and having gone in the night to the house of Suttrajeet, called out ; and at length, having by strategem and force, put him to death, carried away the jewel. After this Sutdhunwa, sitting alone in his house, began to reflect, and to say to himself with regret, " By listening to Akroor's counsel, I have made an enemy of Krishnu ; Krutbruma and Akroor both came here and advised me. If a good man speaks deceitfully, what control can any one have over him?"

O great king ! whilst Sutdhunwa, thus regretting, repeatedly exclaimed, "No one has power over the future; the events of fate are not known by any one:" the wife of Suttrajeet, on beholding her husband lying dead, embraced his corpse, and wept and poured forth lamentations.

On hearing her cries all her relations, male and female, speaking in a very confused, disjointed manner began to shed tears, and strike their bodies ;and there was mourning in the whole house. Having heard of the death of her father, Sutbhama came to where her father was lying; and having offered them all advice and consolation, washed her father's corpse in oil, sent for her chariot, and ascending it, went off to Shree Krishnu Chund, the root of joy, and arrived after a journey of a day and night.

Huri rose on seeing her, and enquired, whether all was well at home. Sutbhama replied, joining her hands, "How can things go on well without you, O lord of the Judoos! Sutdhunwa has brought calamity on me, by killing my father, and carrying off the jewel; your father-in-law's corpse is preserved in oil. Remove all my griefs."

Having thus spoken, Sutbhama Jee stood before Shree Krishnu and Buldeo Jee, and explaining, "Alas father, alas father!" began to weep, and groan bitterly. On hearing her cries, Shree Krishnu and Bulram were at first very sad; and began, after the manner of the world, to shed tears. Afterwards, having consoled and comforted Sutbhama, they brought her thence with them to Dwarka.

Shree Shookdeo Jee said,—O great king! on coming to Dwarka, Shree Krishnu Chund, perceiving that Sutbhama was very much grieved, made her a promise, and said, "O beautiful Sutbhama! be of good cheer, and banish all anxiety, what was to happen, has happened; but I will now destroy Sutdhunwa, and avenge your father's death, and afterwards perform other acts.

On the arrival of Shree Krishnu, Sutdhunwa was greatly terrified; and abandoning his home, said to himself, "At the suggestion of others, I have made Shree Krishnu Jee my enemy, whose protection shall I now seek?" He went to Krutbruma; and, joining his hands, said with many supplications, "O great king? I have acted by your advice, and Shree Krishnu and Bulram are now enraged against me; I have, therefore, fled and come to seek an asylum with you; appoint me some place to reside in." Kruthruma replied, "I can do nothing for you; whoever is at enmity with Shree Krishnu Chund, is cut off from the rest of mankind. Did you not know, that Krishnu is very powerful; and that you would be a loser by being at enmity with him? What does it signify, who advised you; why did you not act with reference to your own strength? It is customary in the world to contract enmities, marriages and friendships with equals, Banish all hope of my being able to do anything for you as I am a servant of Shree Krishnu Chund, the root of joy; it does not become me to show enmity to him; go

somewhere else for protection."

Sutdhunwa, O great king ! was very sad at these words, and went thence to Akroor, joining his hands, bowing his head, supplicating, and expressing great sorrow and regret, he began to say, "Lord ! you are the greatest chief among the Judoos; all of them respect and bow their heads to you; you are holy, merciful, and resolute and submitting to afflictions yourself, remove the grief of others. The shame of having advised me rests with you, grant me your protection; I have done this deed at your suggestion; save me now from the hands of Shree Krishnu."

Akroor Jee replied, "You are a great fool, in talking thus to me; do you not know that Shree Krishnu Chund is the creator of all men, and the despeller of griefs? How can any one remain in the world, who is at enmity with him? What evil can befall the adviser? The whole affair is now upon your head. There is a saying "That it is the custom of gods, men and sages to form friendship for the furtherance of their own selfish objects." And there are many kinds of men in the world, who for the sake of their own interests, advise after various fashions; it is, therefore, advisable for a man not to act according to the opinions of others; but in every affair of life to consider first, what may benefit, and what may do him harm, and then enter upon it You have premeditately done this act; and now there is not any refuge for you in the world. Whoever has shown enmity to Krishnu, cannot live; to whatever quarter he may fly, he will be destroyed; I do not wish to die, that I should render you assistance. Life is dear to all men."

O great king ! when Akroor Jee had made this unpalatable speech to Sutdhunwa, he, being devoid of all hope, and giving up all thoughts of life, left the jewel with Akroor; and mounting a chariot, fled from the city. Shree Krishnu and Bulram pursued him in a chariot, and overtook him after a pursuit of four hundred koss. On hearing the sound of their chariot, Sutdhunwa was in great alarm; and descending from his chariot, entered the city of Mithila. On seeing him, Krishnu was enraged, and ordered the quoit, Soodursun, to cut off his head, which he did forthwith; and Shree Krishnu Chund went

up to him, and searched for the jewel; but without success. He then said to Buldeo Jee, "Brother! I have killed Sutdhunwa, and not obtained the jewel." Bulram replied, "Brother; some great man must have obtained possession of it, who has not brought it and shown it to us. That jewel cannot possibly be concealed; wait a little, and it will turn up somewhere." Buldeo Jee proceeded to say, "Brother; set out now for Dwarka, and I will go and search for the jewel; which I will bring with me, wherever I may find it."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit,—O great king; Shree Krishnu Chund, the root of joy, having killed Sutdhunwa, started for Dwarka: and Bulram, the abode of happiness, set out to search for the jewel. After having searched in various countries (cities) and villages, Buldeo Jee went to the city of Ajoodhiya. On receiving intelligence of the arrival, Doorjodhun, the Raja of Ajoodhiya rose up, and having advanced with presents to meet him escorted Bulram with music playing and in silken cloths to his own place. Having seated him on a throne, and gone through various forms of adoration, he entertained him; and standing in his presence, said, with joined hands and bended head, and great humility of manner, "O sea of compassion; please inform me how you came here?"

O great king! Buldeo Jee, observing his affection, was delighted, and explained all the particulars of his journey. After hearing the account, Raja Doorjodhun said, "Lord! no one will be able to keep that jewel concealed; it will be manifested of itself at some time or other." He again said, with joined hands, "O kind to the poor! great is my good fortune in having obtained a sight of you at my own home, and having thereby obliterated the sins of every preceeding birth. Do me the kindness now to gratify your servant's desire! and, remaining here some days, make me your pupil, and obtain celebrity in the world by instructing me in the art of fighting clubs."

O great king! having heard this speech, Bulram Jee made Doorjodhun his pupil! and, staying a few days, instructed him in the science of fighting with the club!

but although he made search throughout city, he did not find the jewel. Some days after the arrival of Shree Krishnu Chand at Dwarka, Bulram arrived also! when having taken all the Judoos with him, and brought forth Suttrajeet's corpse from the oil, Shree Krishnu Chand Jee made a purification of fire, and lighted the funeral pile with his own hand. When Shree Krishnu Jee had performed the funeral obsequies Akroor and Krutbruma consulting with each other, went to Shree Krishnu, and having taken him aside and shown him the jewel, said, "O great King! the Judoos have become impious, and fascinated by riches; they have become blinded by wealth, and given up all thought and meditation and memory of you. If they were now to suffer some affliction, they would return to your service. We will, therefore, take away the jewel and fly from the city and, when we have revived in them the adoration and memory of you, we will return to Dwarka" Akroor and Krutbruma, with all their relations, fled from Dwarka at midnight, with the knowledge of Shree Krishnu, and no one knew in what direction they had gone. Early in the morning, there was a report throughout the city, that they had gone off somewhere during the night; but no one knew where, and what was the cause of their going.

Having recited thus much, Shree Shookdeo Jee said,—O great king! this was a constant and general topic of conversation in the city; whilst on the other hand, Akroor Jee first went to Prag, and having caused himself to be shaved and bathed at the confluence of the three sacred rivers, and presented many gifts; and, having performed many acts of charity, built a ghaut in honour of Huri, and went to Gyah; there sitting on the bank of the river Phulgoo, they performed funeral obsequies in the manner prescribed by the Shastrus; and having feasted the Brahmins of Gyah gave many gifts. Having afterwards visited a temple of Vishnu, they went thence to the city of Kasi. Hearing of their arrival, all the neighbouring Rajas came with presents to meet them ; and they remained there, offering sacrifices and presents, and performing acts of penance and fasting.

Some days having elasped, Shree Moorari, the

friend of his worshipper, determined to send for Akroor Jee ; and coming to Bulram, said " Brother ! bring some calamity on the inhabitants of the city, and send for Akroor." Buldeo replied," O great king ! do whatever is most agreeable to yourself, and confer happiness on virtuous men." When Bulram had thus spoken, Shree Krishnu Chand caused fevers and diseases of all kinds to rage in the city of Dwarka.

During four months, there was no rain ; in consequence of which, all the rivers, nullahs and tanks of the city were dried up : and grass and grain were not produced ; birds, fishes, beasts and all animals with life and cattle were greatly distressed, and died of drought. The inhabitants of the city, through hunger began to raise cries to heaven for deliverance. At length, all the male and female population were in a state of the greatest consternation ; and came to Shree Krishnu Chand, the extirpator of grief ; and, imploring him earnestly, and beseeching him with the utmost humility, began to say, with joined hands, and bowing their heads," We have come to you to seek an asylum ; how shall we be able to endure our great calamites? We are surely afflicted from the want of rain; why has Bruhmu brought this disaster upon us?" They proceeded to say, " O compassionate lord of Dwarka! you are our creator and dispeller of our griefs ; to whom else shall we go and address our petitions? Whence has this misery fallen upon us whilst we were living quietly at our homes, and why has it happened ; kindly explain to us?"

Shree Shookdeo, the sage said,—O great king ! on hearing these words, Shree Krishnu Chund replied, " Famine, misery and distress make their entrance into every city, which holy men have abandoned. Since Akroor Jee has departed hence, you have endured this state of calamity. Where holy men, lovers of truth, and servants of Huri dwell, there evil, and want, and misfortune cannot exist. Indru has a friendship for the worshippers of Huri ; and, therefore, rain falls plentifully in the cities where they dwell."

All the Judoos exclaimed, " O great king ! you have spoken truly ; this thought had occurred to us also, because Akroor's father's name is Soophulluk, and he too is a

very holy, truth-loving and just man. Where he dwells, there distress, poverty, and famine have no existence ; but rain falls frequently, in consequence of which, the seasons are prosperous and abundant. At one time, there was a terrible famine in the city of Kasi, when the Raja thereof sent for Soophulluk. O great king ! on the arrival of Soophulluk rain fell copiously, and as much as was desired ; and there was a plenteous season, and an end to all their misery. After this, the Raja of Kasi gave his daughter in marraige to Soophulluk, who dwelt there happily. This Raja's daughter's name was Gadinka, whos son Akroor is." They went on to say, "O great king ! we were aware of this before, and will now do whatever you order."

Shree Krishnu Chund replied, "Behave with the greatest respect to Akroor Jee, and bring him back here, wherever you may find him."

On receiving this injunction, the Judoos went forth in a body to search for Akroor? and pursuing their search, arrived at the city of Baransee, [Benares]. Having had a meeting with Akroor Jee and presented gifts they stood before him with joined hands, and bending their heads forward, said,—" Return home, O lord ! Bulram and Krishnu have sent for you : the inhabitants of the city have been troubled during your absence. Where you are, there happiness dwells ; and where you are not, calamity and distress take up their abode. A greivous famine has fallen upon the city, although Shree Gopal [Krishnu] dwelt there. The husband of Luchmee [Vishnu] is subservient to holy men ; from them all mortals derive wealth and happiness."

O great king ! on hearing these words, Akroor Jee rose up to depart in great agitation ; and arrived, after some days at Dwarka, accompanied by his relations, Kritbruma, and the member of the family of Judoo, with music playing during the journey.

Having received news of his arrival, and going out to meet him, Shree Krishnu and Bulram escorted him to the city with the greatest dignity and honour. O Raja! rain fell on the entrance of Akroor Jee into the city, and here was abundance. All the distress and want that had been raging, disappeared. Akroor was greatly exalted;

and the inhabitants of Dwarka began to rejoice and indulge in festivities.

On a subseqent day, Shree Krishnu Chund, the root of joy, sent for Akroor Jee, and taking him aside said, "What have you done with Suttrajeet's jewel ?" He replied, "I still have it." Krishnu said, "Restore it to its owner ; and if he should not be alive, make it over to his son. If there should not be a son, give it to his wife ; and if there should not be a wife, give it to his brother ; and if there should not be a brother, give it to a relation ; in default of relations, give it to his spiritual preceptor's son ; and if there should not be a son of the spiritual precepter, give it to a Brahmin. But do not receive yourself any man's wealth. This is equity ; werefore, it is right that you give the jewel to Suttrajeet's grandson, and obtain a great name in the world by doing so."

O great king ! when Shree Krishnu Chund had thus spoken, Akroor Jee took the jewel, and placing it before Krishnu, joining his hands said in a very supplicating manner, "O lord of the poor ! be pleased to accept this jewel yourself, and forgive my fault ; because I have expended in the course of my pilgrimage the gold which the jewel yielded." Krishnu assented, and went and presnted the jewel to Sutbhama, and removed all the anxieties of her mind.

CHAPTER LIX.

Shree Shookdeo Jee said, -- O great king ! one day Shree Krishnu Chund, the brother of the world, the root of joy, determined to go and see whether the Pandoos had escaped alive from the conflagration. Huri started from Dwarka with several of the descendants of Judoo, and went to Hustinapoor. On hearing the news of his arrival, Joodisthur, Urjoon, Bheem, Nokool and Suhdeo, five brothers, rose up with the greatest delight ; and, having gone outside the city, and met Krishnu with a most cordial reception, escorted him to their house. As they were entering the house, Koontee and Dropudee summoned seven married women ; and having filled up a square with pearls, placed a chair of gold upon it, upon which they seated Shree Krishnu. Having caused all kinds of festive rejoicings to be made, they performed

the ceremony of "*Arta*" with their own hands; and washing his feet, they conducted him to the banquetting room, and feasted him with all sorts of delicacies.

O great king! when Shree Krishnu Chund had finished his repast, and began to eat betel, Koontee sat next him, and entering into conversation enquired after her father and brother; "Are Soorsen, and Basoodeo, my brother, and my nephew, Buldeo well? in whom my soul is bound up; who, except you, can drive away affliction and grief? You afforded me protection, when great calamity befell me. O Krishnu! you are the dispeller of the sorrows of others; your five brothers fly to you for refuge; as the doe dreads a herd of wolves, so do Doorjodhun's subjects dread him."

O great king! when Koontee had thus spoken, Joodhisthur joined his hands and said, "You, O Krishnu! are chief and lord of the Judoos. Devotees meditate constantly upon you, and not upon Shivu and Bruhmu. What meritorious act have I performed, that you have visited me in my own house. Gratify me by remaining four months, and return home after the rainy season."

Having recited thus much, Shree Shookdeo Jee said,—O great king! on hearing these words, Shree Beharee, the friend of his worshippers, having inspired them all with hope and confidence, remained there; and added daily to their joy and delight. One day, Shree Krishnu Chund taking a bow and arrows in his hand went in a chariot to hunt in the forest, accompanied by the five brothers, and on arrival there, dismounting from his chariot, and fastening his belt, prepared to shoot his arrows; and beating the jungle, began to kill lions, tigers, rhinoceroses, wild buffaloes, and deer and antelopes of different kinds; and brought all his game to the Raja Joodisthur, who distributed some of it, and sent some for the supply of his own table. Whilst Shree Krishnu Chund and Urjoon were engaged in sport, they advanced some distance beyond the rest of the party, and stood under a tree. They then both went to the banks of a river, and drank some water. At this time Shree Krishnu Jee saw on the river-bank a very beautiful young virgin, with a face like the moon, of the colour of the flower Chumpa, with eyes like those of a deer, a voice like the

Kokila, the gait of an elephant, and a waist like a lion's, ornamented from head to foot, having imbibed the spirit of Kamu (Cupid,) of most brilliant appearance, wandering about alone. Huri was amazed and struck with astonishment at beholding her, and said, "Who is that beautiful creature, with such a charming figure, wandering about without a companion?"

O great king! when Krishnu had thus spoken, Urjoon, who saw her also, ran hurriedly to the spot, where the lovely girl was wandering about, exalting on the river-bank, and began to address her, "Say, beauteous damsel, who art thou, and whence hast thou come, and why art thou wandering here alone? Explain this strange mystery to me." On hearing these words, the beautiful girl explained her history; "I am virgin daughter of the Sun, my name is Kalindee; my father appointed me an abode in water. He came, and having built for me a house in the river, thus instructed me, "Continue wandering, O daughter! near the river, where you will meet with a husband. Krishnu will descend upon the earth in the family of Judoo, and will come after you to the place of your wandering the first male, the immortal Huri, for whom you have been born.' From the time my father, the Sun, thus spoke to me, I have longed for the approach of Huri."

Urjoon, O great king! was very much pleased to hear these words, and said, "O beauteous creature! the immortal lord, the inhabitant of Dwarka, Shree Krishnu Chund, the root of joy, for whose sake thou art wandering here, has arrived." When Urjoon, O great king! had thus spoken, Shree Beharee, the friend of his worshippers, came up in his chariot. When, on beholding Krishnu, Urjoon explained her history to him; Shree Krishnu Chund Jee smiled, and quickly placing her upon his chariot, returned towards the city. And Bishookurma, consulting privately the taste and wishes of Shree Krishnu Chund, built a most beautiful palace, whilst Krishnu was coming from the forest to the city; and brought Kalindee there, and abode there himself. Sometime after this, on one occasion Shree Krishnu Chund and Urjoon were sitting together at night, when the element Fire having come, said to Huri, joining his

hands and bowing his head, "O great king! I have wandered about the whole world for a long time in a state of hunger, and have not obtained anything to eat. My only hope is in you; with your permission, I will go and devour the forests and jungles." Krishnu granted him permission. Fire then said, "O lord of compassion! I cannot go into the jungle alone; if I do, Indru will come and extinguish me." On hearing this, Shree Krishnu Jee said to Urjoon, "Brother! go and allow Fire to eat some food; he is dying from excessive hunger."

O great king! when Shree Krishnu Chund Jee had thus spoken, Urjoon accompanied Fire with his bow and arrow; who, having reached the jungle, blazed forth, and began to burn up mango, tamarind, and every kind of tree, and the grass and bamboos crackled with a loud noise; and the animals in the forest wandered about, losing their road. On all sides, Fire raged and spread in the forest; and smoke ascended in wreaths to the sky. On perceiving the smoke, Indru summoned the lord of the clouds and said, "Go and shower down rain most copiously, and put out the fire, and save the lives of the beasts and birds, and animals of the forest." Having received this order, the lord of the clouds taking masses of clouds with him, come there, and began to thunder; and as he was on the point of pouring down rain, Urjoon discharged such arrows of wind that the clouds were dispersed, and blown in every direction; like flocks of cotton, driven about by gusts of air. No one saw them come, or depart, they vanished as they come; and Fire, burning up the forest and jungle, came to the abode of a demon, named Mye. Beholdiug Fire approach, full of rage, Mye was terrified; and coming out of his house, with naked feet, and cloth thrown about his neck, came and stood in Fire's presence with joined hands; and prostrating himself so as to touch the ground, with the eight principal parts of his body, saidmost beseechingly, "O lord! O lord! save me quickly from thie fire, and protect me, O deity of fire! You have obtained a satiety of food; do not now meditate any crime; listen to my supplications, and save me from fire."

O great king! when the domon Mye had thus spoken,

the deity of fire laid hold of his fiery arrows ; and even Urjoon started with amazement. At length, they both took Mye with them to Shree Krishnu Chund, the root of joy, and said, " O great king ! this demon Mye will be of use, and will build a place of abode for you. Take thought now of Mye ; and, having extinguished the fire, banish all his fears." Having thus spoken, Urjoon placed his bow Gandeb, and arrows upon the ground ; and Krishnu, looking towards the deity of fire, made a sign by winking his eye, and the fire was put out immediately ; and the whole forest became cool. Shree Krishnu Chund them went on with Urjoon and Mye. There Mye erected, in a second, a most beautiful, elegant and fascinating house of gold, studded with gems ; a description of the beauty of which is impossible ; whoever came to see it, stood gazing like a picture with astonishment. Shree Krishnu Jee remained there four months, and came thence to the royal court of Joodisthur; and, on arrival, he solicited the Raja's permission to go to Dwarka. When they heard this request, Raja Joodisthur and his whole court were very sad, and there was great anxiety amongst the women in the female apartments. At length Krishnu having entered into suitable explanations with them all, and inspired them with confidence, took leave of Joodisthur, accompanied by Urjoon. Having left Hustinapoor, he arrived in a few days, after a very pleasant trip, at Dwarka. Joy was spread through the city on the news of his arrival ; and the pangs of separation, which they had all endured, were felt no longer. His mother and father, on seeing their son's face were delighted ; and forgot all their sorrows. Shree Krishnu Jee went, on a subsequent day, to the Raja Oogursen, and explained the history of Kalindee—' O great king ! I have brought Kalindee, the daughter of the Sun ; marry her to me in the manner prescribed by the Vedas." On hearing this, Oogursen gave an order to one of his minister, "To go immediately and prepare all things necessary for the marriage." On receipt of the order, the minister immediately procured all that was required. Oogursen and Basoodeo then sent for an astrologer, and having fixed upon a lucky day, united Shree Krishnu Jee in marriage to Kalindee

according to the forms and ceremonies prescribed by the Vedas.

Having recited thus much of the history, Shree Shookdeo Jee said,—Raja ! in this manner Kalindee was married ; I will now mention how Huri brought away and married Mittrabinda ; listen with attention. Mittrabinda was the daughter of Rajdhewee, the aunt of Krishnu, and Soorsen's daughter. When she was marriageable, she selected a husband for herself. Rajas from all countries were collected together on the occasion, possessed of many eniment mental qualities, very handsome, intelligent, powerful, courageous, brave and resolute, and dressed and decked out, so as each to rival the other. Having received intelligence of this event, Shree Krishnu Chund Jee went, accompanied by Urjoon, and stood amongst the rest of the party, assembled on the occasion. The girl was delighted at seeing Krishnu ; throwing a garland on his neck, she remained gazing on his conntenance.

O great king ! all the Rajas were ashamed, and displeased on observing this proceeding ; and Doorjodhun went to her brother, Mittrasen, and said, "Brother ! Huri is your uncle with whom your sister has fallen in love. This is contrary to the custom of the world, and the world will laugh at such behaviour ; go and advise your sister not to marry Krishnu, otherwise the whole crowd of Rajas will laugh." Upon this, Mittrasen went and advised his sister against the marriage.

O great king ! when Mittrrabinda, listening to the advice of her brother, withdrew and stood apart at some distance from Krishnu, Urjoon leaning forward whisbered in his ear, "O great king ! what are you hesitating about ? The business is a failure ; carry into execution immediately, and without delay, and plan you may have formed." When Urjoon had thus spoken, Shree Krishnu Jee instantly seized Mittrabinda's hand in the midst of the assembled party ; and carrying her off, placed her on his chariot, and prove off in sight of them all. The Rajas seized their arms, and mounting their horses, and circling round to the front of Krishnu stood in battle order. And the people in the city laughing, and clapping their hands together, played upon musical instruments; and pouring forth abuse, began to

say, "Krishnu has come to marry his father's sister's daughter; a noteable act no doubt, which will make him very famous."

ShreeShookdeo Jee, having narrated thus much of the history, said,—O great king! when Shree Krishnu Chund saw that he was surrounded on all sides by the army of demons, and could not avoid fighting, he drew forth several arrows from his quiver;and bending his bow, discharged them in such a manner, that the whole army of demons was scattered and dispersed in every direction, and Krishnu arrived safely at Dwarka, and free from all alarm.

Shree Shookdeo Jee said,—O great king! in this manner Sree Krishnu Jee took Mittrabinda to Dwarka, and married her there. Listen with attention, and I will now mention, how he brought away Sutya. In the Kuosul country, there was a Raja, named Nugnujjit, who had a daughter, named Sutya. When she was of a marriageable ago, the Raja procured seven huge, terrible bulls without strings in their noses; and let them loose in the country, making a vow, "That he would marry his daughter to any person who should fasten strings in the noses of the seven at once."

O great king! those seven bulls ranged about the country, bellowing and pawing the ground with their heads down and tails raised, and killed whomsoever they met. Hearing of this circumstance, Shree Krishnu Chund went, accompanied by Urjoon, and stood in the presence of the Raja Nugnujjit. On seeing him, the Raja descended from his throne, and prostrating himself so as to touch the ground with the eight principal parts of his body, seated Krishnu upon his throne; and placing sandal, unbroken rice, and flowers on his head, offering perfumes, lamps and consecreated food, said, in a most supplicating manner, with joined hands, and bended head, "My good fortune to-day is very great that Krishnu, the lord of Shivu and Bruhmu, has come to my house.' He went on to say, "O great king! I have made a certain compact, which is difficult of accomplishment; but I am now certain, that, through your favour, it will be speedily accomplished." Krishnu said, "Tell me what vow you have made so difficult of fulfilment?" The Raja replied,

"O lord of compassion ! I have let loose seven bulls without strings in their noses ; and made this compact that I will marry my daughter to any person who shall put strings in the noses of the seven at once."

Shree Shookdeo Jee said,—O great king ! Huri, having heard this, fastened his girdle; and,having assumed seven different forms, went and stood where the bulls were : no one saw what was done invisibly, and Krishnu put strings in the noses of the seven at once. The bulls stood as quietly as wooden bulls, whilst the strings were being fastened in their noses ; and when this was done, Krishnu led them all, with one rope, to the court of the Raja. When the inhabitants of the city beheld this exploit, they were all, both male and female, astonished, and began to pour forth loud exclamations of praise. The Raja Nugnujjit then sent for the family priest, and gave his daughter in marriage according to the prescribed injunctions of the Vedas. Her dowry consisted of ten thousand cows, nine lakhs of elephants, ten lakhs of horses, seventy-three lakhs of chariots, and male and female servants without number. When Shree Krishnu Chund departed thence, taking the dowry with him, the Rajas of the country were greatly enraged; and came and surrounded him on his way back. Urjoon destroyed and put them to flight with arrows; and Huri returned with them all to Dwarka, happy and rejoicing. The inhabitants of the city, coming out to meet him, and spreading silken cloths, brought Krishnu, in musical procession, to the royal palace, and amazed at seeing the dowry. The pepole extolled Nugnujjit, and said. "This is a great alliance. The Raja of Kousul has done well in marrying his daughter to Krishnu, and giving such a large dowry."

O great king ! the inhabitants of the city discussed thus amongst themselves, when Shree Krishnu Chund and Bulram arrived there; and gave all Raja Nugnujjit's dowry to Urjoon, and acquired a great reputation in the world by the act.

I will now mention the circumstances, attending the marriage of Shree Krishnu Jee with Bhudra; listen attentively, and at your ease. Bhudra, the daughter of the Raja of Kykye, chose a husband for herself, and wrote letters to all the neighbouring Rajas, who all came,

and were assembled together. Shree Krishnu Chund went also, accompanied by Urjoon, and stood in the court amongst the rest of the party. When the Raja's daughter, looking at and observing the different chiefs, with a garland in her hand; came to the sea of beauty, the light of the world, Shree Krishnu Chund, she was fascinated, and threw the garland upon his neck. When her mother and father saw this, they were delighted, and married their daughter to Huri according to the Vedas; bestowing upon her an unbounded marriage portion.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king! Shree Krishnu Chund having thus married Bhudra, I will now mention how he married Luchmuna. When Luchmuna, the daughter of the very powerful and renowned Raja of Bhudrades, was marriageable, she chose a husband for herself, and sent letters of invitation to the Rajas of all countries; who came in great pomp and splendour, with their armies, arrayed and fully equipped; and sat down in the assembly in well arranged rows. Shree Krishnu Chund Jee went there also, accompanied by Urjoon; and as he stood amongst the rest of the party, Luchmnna having observed all who were present, came and threw, a garland on the neck of Krishnu. Her father married Luchmuna to him, according to the Vedas. All the Rajas who had come there were greatly abashed; and said to one another, "Let us see whether Krishnu will take away Luchmuna while we are here."

Having thus spoken, they all arranged their forces, and blocking up the road, stood ready for battle. As Shree Krishnu Chund and Urjoon advanced in the chariot with Luchmuna, they came and stopped them, and began to fight. At length, after some time, Urjoon and Shree Krishnu destroyed, and put them all to flight with arrow; and reached the city of Dwarka, happy rejoicing. On their arrival, there were songs of congratulation and rejoicing in every house throughout the city, according to the injunctions of the Vedas.

Having proceeded thus far in the narrative, Shree Shookdeo Jee said—O great king! in this manner Shree Krishnu Chund contracted five marriages, and lived happily at Dwarka with his eight queens, who were in

constant attendance upon him- The queens' names were Rookmenee, Jamwutee, Sutbhama, Kalindee, Mittrabinda, Sutya, Bhudra and Luchmuna.

CHAPTER LX.

SHREE SHOOKDEO JEE said,—Raja! on one occasion the Earth having assumed mortal shape, began to perform a very difficult penance. Upon this, the three gods, Bruhmu, Vishnu and Roodru, came and enquired, "Why do you perform such exeessively severe penance?" The Earth replied, "O seas of compassion! am very desirous of having a son ; and am therefore performing this great penance; have compassion on me, and grant that I may have a very powerful, renowned and glorious son, who shall not have an equal in the world, and who shall never die." The three gods were delighted at hearing these words; and, having granted the boon, she solicited, and said, "Thy son, by name Nurkasoor, shall be very potent, and of great reputation, and no one shall obtain a victory over him in battle. He shall conquer, and bring under subjection, all the kings of the earth; having gone to the sky, he shall destroy and put to flight the gods, and carrying off the ear-rings of Aditee, the mother of the gods, shall wear them himself, and carry off and place the canopy of Indru over his own head. He shall collect together, without marrying them, sixteen thousand one huudred virgin daughters of different Rajas. Shree Krishnu Chund shall then attack him with all his army, and you shall tell him to kill your son, which he will do, and take away with him to Dwarka all the Rajas' daughters."

Having recited thus much of the history, Shree Shookdeo Jee, said to the Raja Pareechit,—O great king! when the three Gods, having granted the boon, had thus spoken, the Earth said, "Why should I ever tell any one to kill my son?" and was silent. After the lapse of some days, the Earth's son, Boomasoor, was born who is also called, Nurkasoor ; and dwelt in Pragojotikpore. The city was protected on all sides by hills; and, having built forts of water, fire and air, he carried off by violence the young daughters of all Rajas in the world, and brought them, and kept them there with their nurses. He was incessantly occupied with arrangements for their

food and clothes, and brought them up with the greatest care. One day, Bhomasoor was in a great passion, and sitting in chariot of flowers he had brought from Lunka (Ceylon), went to the regions above, and began to vex the gods. From the troubles he brought upon them, the gods fled for their lives in every direction, abandoning their celestial abodes. He then carried off the ear-rings of the mother of the gods and the canopy of Indru-and began to inflict great griefs on all the gods, mortals, and sages of the world.

Having heard of all his practices, Shree Krishnu Chund, the brother of the world, said to himself, "I will destroy him, and carry off all the women, and will convey Indru's canopy to the celestial regions ; I will restore Aditee's ear-rings, and will arrange that Indru shall govern, free from all fear.

Shree Krishnu Chund then said to Sutbhama, " O wife! if you come with me, Bhomasoor shall be put to death ; because you are portion of the Earth, and in this manner is his mother. When the gods granted the Earth the boon of a son, they said to her, "They soon shall die, when thou givest the order; otherwise, no one will be able to put him to death." Sutbhama, hearing and reflecting upon these words, remained thoughtful "O great king ! my son is also your son ; why will you kill him ?" Krishnu evaded this question, and said, " I am not very anxious to destroy him ; but on one occasion, I made you a promise, which I wish to fulfil. Sutbhama enquired, "What promise ?" Krishnu said, "Narud Jee once came, and gave me a flower of the tree Kulpu, which I sent to Rookmunee. You were angry, when you heard of this. I then made an ageement, that if you would not be uneasy, I would bring the Kulpu tree to you. I therefore, take you with me, in order that I may fulfil my promise, and show you the paradise of Vishnu."

Sutbhama was much pleased at hearing these words and prepared to accompany Huri, who seated her behind him on the sovereign of the feathered race, the vehicle of Vishnu, and set off on his journey. After they had gone some distance, Shree Krishnu Chund said to Sutbhama, "Say truly, why were you displeased, when I

first mentioned this subject to you ; explain the reason of this, that the doubts of my mind may be removed ?" Sutbhama replied, "O great king ! after killing Bhomasoor, you will bring away his sixteen thousnd one hundred damsels, and will consider me as one of them. This is the reason of my having been displeased " Shree Krishnu Chund said, "Do not allow yourself to suffer anxiety on any account. I will bring the tree Kulpu, and place it in your house. And do you make a present of it, and also of me to Narud the sage. Having afterwards purchased me again, keep me near you ; I will always be subservient to you. In this manner, Indranee made a present of Indru, together with the tree ; and Aditee also made a present of Kusyup. If you bestow this gift, no wife of mine will be equal to you."

Discoursing, O great king ! in this manner, Shree Krishnu arrived at Pargojotikpore; there, beholding a hill fort, protected by fire, water and air, Krishnu gave the order to the sovereign of the feathered race, and to the quoit, Soodursun, who, by levelling, making smooth, lopping away and fixing, made a good road in a second. When Huri, advancing, was about to enter the city, the demons, who were guarding the fort, came out to fight ; Krishnu easily killed and overthrew them with a club. On hearing the news of their death, a devil, named Moor, with five heads, who was sentinel over the city and fort, was greatly enraged, and made an attack upon Shree Krishnu with a trident in his hand, and his eyes red fury, and gnashing his teeth, began to say, "Who, in the world is more powerful than me ? I should like to see him here." With these words, O great king ! the devil, Moor, rushed at Shree Krishnu Chund, as the king of feathered race would rush upon a snake. He then aimed blows with the trident, which Krishnu parried with a quoit. As many weapons as Moor, in his rage, made use of, and discharged against Huri, he, with the greatest ease, warded off He then ran and threw hieself upon Krishnu, in a state of great confusion, and began to wrestle ; when the fight had lasted some time, Shree Krishnu, perceiving that Sutbhama was alarmed, cut off his five heads with the quoit, Soodursun. Bhomasoor, having heard the sound of the heads falling from

the body, enquired, "What very loud noise was that?" Some one came and informed him that Shree Krishnu had killed the devil, Moor. Bhomasoor was very sorrowful on first hearing this account; but afterwards, gave the order to his Commander-in-chief to fight. He arranged his forces, and stood ready for battle at the gate of the fort. After this, the seven sons of Moor, who were very potent and mighty warriors, hearing of their father's death, came to fight with, and encounter Krishnu, armed with weapons of all kinds. Bhomasoor, after a while sent a message to his Commander-in-chief, and the son of Moor to fight cautiously as he was also coming. On receiving the order to fight, the Commander-in-chief of Bhomasoor and the sons of Moor, accompanied by their armies of evil spirits, came forth to fight with Shree Krishnu Jee; and all at once, their troops spread like clouds in every direction round Krishnu. The warriors of Bhomasoor began to shower, from all sides, missiles of every description, and to make use of all kinds of arms against Shree Krishnu Chund; which he, parrying with ease, collected in heaps. At length, Huri perceiving that Sutbhama was greatly disquieted, cut in pieces, in a second, with the quoit Soodursun, the whole army of demons, together with the seven sons of Moor; just as a husbandman would cut a field "*jowar*."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Purreechit,—O great king! on hearing of the destruction of all his army, and of the sons of Moor, Bhomasoor was at first very thoughtful, and preplexed. On subsequent reflection, he recovered his confidence; and taking several very powerful demons with him, his eyes inflamed with rage, tightening his waist-belt, preparing his arrows, talking foolishly, he got ready to fight with Shree Krishnu Jee. Bhomasoor was exceedingly wrath when he saw Shree Krishnu; and seizing arrows by the handful, began to discharge them. Huri cut them into three pieces. Then, Bhomasoor drew a sword, and howled angrily at Krishnu; he sent forth a sound like thunder, exclaiming, You shall not escape from me now, you villager" Having spoken these harsh words, Bhomasoor engaged in a fierce encounter.

He, O great king! attacked violently with a club,

and his blows made as much impression on the body of Shree Krishnu, a stick of flowers would made on the body of an elephant. He fought with Krishnu with weapons of all kinds, which Huri cut in pieces. Bhomasoor them returned to his house, and brought forth a trident; and prepared for an encounter. Then Sutbhama called out. "When will the lord of the Judoos kill him." On hearing these words, Krishnu poised his quoit, and killed Bhomasoor by cutting off his head. His head fell together with the ear-rings and crown. The snake, on which the world rests, trembled when the body fell. There was joy in the three worlds; and the cares and miseries of all were removed His splendour went into the body of Huri. Gods and wise men raised shouts of victory. They rained down flowers from their chariots which were assembled together. The gods singing praises to the Vedas, celebrated the exploits of Krishnu.

Having recited thus much of the history, Shree Shookdeo, the sage, said,—O great king! on hearing Bhomasoor's death, the Earth and Bhomasoor's wife with her son came to Krishnu; and standing in his presence, with joined hands and bended heads, began to say in a most supplicating manner. "O luminous form of Bruhmu! Beharee, thou friend of thy worshippers, for the sake of holy and virtuous men thou assumest numberless shapes; your greatness, exploits and delusive power are boundless; who can understand them, and who has power to explain them without your favour? Your are God of all the gods; no one understands your nature."

O great king! having thus spoken, and placed the canopy and ear-rings before Krishnu, the Earth again said, "O lord of the poor and sea of compassion! this son of Bhomasoor, Soobhugdunt, has come to you for, protection. Take compassion on him, and be pleased to place your soft, lotus-like hand on his head, and grant that he may be free from all dread of you."

On hearing these words, the abode of mercy, Shree Krishnu, compassionately placed his hand on Soobhugdunt's head, and caused him to be free from all fear of him. Then Bhogawutee, the wife of Bhomasoor, having brought many gifts to Huri, standing before him with

joined hands, and bowing her head, said with the greatest humility, "O kind to the poor, compassionate Being! as you have fulfilled all our desires by showing yourself to us, be pleased now to make our houses pure by going to them."

On hearing the request, Shree Moorari, acquainted with the secrets of the heart, the friend of his worshippers, went to the house of Bhomasoor. The mother and sons, having spread silken clothes for Krishnu to walk upon; and having accompanied him into the house, seated him upon a throne; and having given him an oblation with eight ingredients, and taken the water with which his feet had been washed, said with the greatest submissiveness, "O lord of the three worlds! you have done well, in having destroyed this great demon: who that has done acts of enmity towards Krishnu, has ever obtained happiness in the world? Rawun, Kumbhkurun, Kuńs and others, who were your enemies, have lost their lives; and whatsoever persons have borne malice towards you, have none in the world to perform the commonest office for them." Bhogawuttee proceded to say, "O lord! listen to my supplication; and looking upon Soobhugdunt as your servant, be pleased to marry the sixteen thousand one hundred young unmarried daughters of Rajas, whom his father kept confined."

Having thus spoken, she, O great king! brought out all the young daughters of Rajas into the presence of Krishnu, and arranged them in rows. On seeing the light of the world, the sea of beauty, Shree Krishnu Chund the root of joy, they were fascinated; and imploring him earnestly, and with expressions of deep grief, they said, joining their hands, "O lord! as you have came and released us, poor, weak creatures, from the bonds of this great affliction, be pleased now to show us favour, and take us with you, and permit us your servants to attend upon you."

On hearing this petition, Shree Krishnu Chund said to them, "I will procure *ruths* and *palkees*, to convey you hence; and looked at Soobhugdunt. Soobhugdunt, understanding the thoughts of Krishnu's mind, went to the seat of his empire and brought back with him ele-

phants and horses fully equipped, carriages with four wheels, and shining, glittering *ruths*, and all sorts of splendid *palkees*. On seeing them, Huri gave orders to all the Rajas' daughters to get into them. He took Soobhugdunt with him to the royal place; and having seated him on the throne, made the royal mark on his forehead with his own hand, and took leave. The splendour of the scene, in the course of his journey with the Rajas' daughters thence to Dwarka cannot be described. The splendour of the elephants and horses, the glitter of the white and black trappings, and the brilliancy of the iron armour of the horses, and the beauty of the coverings of the chariots, wheeled carriages and palkees, and the lusture of their fringes of pearls, shone forth, equalling the sun in brightness.

Shree Krishnu Chund arrived, after a few days' journey, with the Rajas' daughters, at Dwarka. On arrival there, he placed them in the royal palace, and having gone to the Raja Oogursen, and made a salutation, Shree Krishnu related all the circumstances of his slaying Bhomasoors, and releasing and bringing away the Rajas' daughters. Then taking leave of the Raja, Krishnu accompaine l by Sutbhuma and taking the canopy and ear-rings with him, seated on the sovereign of the feathered race, went to the paradise of Vishnu. On arrivel there, he gave the ear-rings to the husband of Aditee, and placed the canopy over the head of the Lord of the Gods.

Having received intelligence of this event, Narud came there, to whom Huri said, "Go and tell Indru, that Sutbhama asks for the tree Kulpu from him; let us see what he will say, and bring his answer back to me : I will form my plan after receipt of his reply.

Narud Jee, O great king ! having heard this request of Shree Krishnu Chund, went to the Lord of the Gods and said, " Sutbhama, your brother's wife, solicits from you the tree Kulpu. Tell me, what answer I am to take back from you to this request." When Indru had heard what Narud said, he was at first confused and thoughtful ; and afterwards went and mentioned to Indranee all that Narud, the sage, had said ; Indranee on hearing t he account, was angry, and said, " Your

dullness of intellect, O Lord of the Gods ! will never leave you. You are a great fool, O blind husband ! who is Krishnu, and whose brother is he ? Do you remember or not, that in Bruj he abolished the adoration of you, and caused the inhabitants to worship a hill, and deceitfully ate the sweetmeats, which had been prepared for your *pooja* ? Again, having caused you to pour down rain on the hill for seven days, he lowered your pride, and dishonoured you throughout the world. Are you not ashamed of this ? He respects what his wife says, Why do you not listen to my suggestion."

When Indranee, O great king ! had thus addressed Indru, he was annoyed; and returned to Narud Jee and said, "O chief of the sages ! go and say to Shree Krishnu Chund from me, that the tree Kulpu shall never leave the forest of Nundun to go elsewhere, nor shall it remain anywhere else. Explain also to him, that there will be a great battle between us, if he should injure me as he did formerly ; when, having misled the inhabitants of Bruj, and pretending to worship a hill, he ate up all the sweetmeats and other confection, which had been collected for my worship."

Narud Jee, on hearing these words, returned to Shree Krishnu Chund, and having repeated Indru's speech, said "O great king, Indru would have given the tree Kulpu ; but his wife would not let him," On hearing these words Shree Moorari, the destroyer of pride, went into the forest Nundun ; and having slain, and put to flight the keepers, carried off the tree Kulpu, and brought it away with him on the bird, which is the vehicle of Vishnu. The keepers, who had been wounded by Krishnu and fled, went to Indru and called out, mentioning what had happened.

O great king ! Raja Indru was greatly enraged, when he received intelligence of the tree Kulpu having been carried off ; and taking thunderbolt in his hand, and summoning all the gods, he mounted the elephant Yerawut, and prepared for battle with Shree Krishnu Chund. Narud, the sage, having come again to Indru, said, " Raja ! you are very foolish in preparing to contend with Bhugwan at the instigation of your wife. Are you not ashamed of having said what you did ? If you in-

tended fighting, why did you not do so, when Bhomasoor carried off your canopy and the ear-rings of Aditee? Now that Krishnu has slain Bhomasoor, and restored the canopy and ear-rings, you are preparing to fight with him. Why did you not fight with Bhomasoor, if you are so powerful? Have you forgotten that day, on which you went to Krishnu at Bruj, and asked forgiveness of your fault with the greatest humility, and obtained it? And do you now proceed to fight with him again?"

O great king! on hearing this speech of Narud Jee's, Indru regretted and was ashamed, and repented having made preparations for battle. When Shree Krishnu Chund reached Dwarka, all the Judoos were highly deligted at seeing him. Krishnu took the tree Kulpu and placed it in Sutbhama's palace; and the Raja Oogursen gave the sixteen thousand one hunderd unmarried daughters of Rajas in marriage to Shree Krishnu Chund, in the manner prescribed by the Vedas. There were festive rejoicings according to the prescribed injunctions of the Vedas; thus did Krishnu enjoy himself in the world. Huri showed great affection for the sixteen thousand one hundred daughters of Rajas; and had an unceasing love for his eight queens.

Having narrated thus much of the history, Shree Shookdeo Jee said,—Raja! thus did Huri slay Bhomasoor, and restore the ear-rings of Aditee and the canopy of Indru. Then having contracted sixteen thousand one hundred and eight marriages, Shree Krishnu Chund brought all his wives to Dwarka, and began joyfully to indulge in sports and diversions.

CHAPTER LXI.

SHREE SHOOKDEO JEE said,—O great king! on one occasion, a jewelled bedstead of pure gold with curtains was laid out in a golden palace, studded with gems. On the bedstead a bedding, white as foam, and decorated with flowers, was spread. Pillows for the cheek, and the head of the bed exhaled perfumes. Vessels filled with camphor, rose-water, sandal, and other perfumes were arranged on all sides of the bed. Pictures of all kinds were drawn on the walls; flowers, fruits, sweetmeats, and confectionery were placed here and there in

the recesses; and everything, that could contribute to pleasure; was provided. Wearing a petticoat and full loose robe of great splendour, on which were sewn real pearls; and a shining bodice, glittering cloth for the body, and a briliant cloak, ornamented from head to foot; with red horizontal lines drawn across the forehead, a ring for the nose of large pearls, ornaments for the head ear-rings, lines on the top of the head, where the hair is parted, marks between the eyebrows, ornaments for the ears and forehead, a necklace composed of circular pieces of gold, a string of glod beads and coral, an ornament for the breast, and decked out with numerous other jewels and ornament,—bright as the moon,—of the colour of Champa, with eyes like those of a deer, a voice like the Kokila's (the Indian cuckoo), the gait of an elephant, and waist of a lion,—Shree Rookmunee Jee was reclining; and also Shree Krishnu Chund, the root of joy, of the colour of the clouds, a countenance like the moon, lotus-eyes wearing a peacock crown, a garland of various flowers reaching to the feet, dressed in yellow silk, with a scarf of the same colour, the sea of beauty, the light of the three worlds. They were enjoying the pleasures of mutual love when suddenly Shree Krishnu said to Rookmunee, "O beautiful Rookmunee! I wish to say something to you, which you must give me an answer; you are possessed of great beauty, and many excellent qualities of mind, and the daughter of Raja Bheekmuk; why did you reject Raja Sissoopal of Chunderee, who was very mighty and renowned; in whose family kingly power has descended for seven gene rations, and from dread of whom I fled; and, abandoning Muttra, took up my abode in the sea and to whom your mother, father, and brother wished you to be married, and he himself came with a marriage procession; and having refused to marry him sent for me through a Brahmin, thereby sacrificing all respects for the honour of your family, disregarding the opinion of the world, and laying aside all fears of your parents and your brother? I am not worthy of you, nor equal to you in accomplishments; I am not Raja, nor have I beauty, or mental superiority. Some beggars talked of my renown, whose praises of me you heard, and treasured up in your mind. A Raja came

to marry you, accompanied by his army ; you then sent an invitation to me. On my arrival, there was a fierce battle ; and how was my honour saved ? I took you away in sight of them all ; and Bulram dispersed all their army. You wrote to me, requesting that I would deliver you out of the hands of Sissoopal ; which wish of yours has been accomplished ; and I have no desire, believe me, O lovely Rookmunee, you have not hitherto suffered any loss or injury ; go and live with some powerful Raja, of high family and excellent qualities of mind, who may be worth of you."

O great king ! on hearing these words, Shree Rookmunee Jee was in a state of consternation, and fell staggering and reeling upon the earth ; and struggling like a fish deprived of water, became senseless and heaved deep, long-drawn sighs, then her curls fell in the greatest disorder over her beautiful face, and became entangled with each other ; like the moon wandering from her path, as a snake that has imbibed the water of immortality. On observing her condition, Shree Krishnu Chund rose up in a state of great agitation and alarm, thinking that he is about to die ; and assuming a form with four arms, went up to her, and raising her from the ground with two heads, placed her on his bosom, and began to fan her with the third hand and arrange her hair with the fourth.

O great king ! Nundlall (Krishnu) exerted himself greatly in consequence of his affection. He sometimes wiped his beloved's face with a silken cloth, and sometimes placed his soft lotus like hand on her breast ; at length Shree Rookmunee revived, Huri then said. "Thou hast a very deep love for me, O beloved Rookmunee ! and didst not retain a particle of firmness in thy mind. You thought that 1 really meant to abandon you ; when I was only jesting and trifling with your affection. Be now of good cheer ; and, recovering you spirits and animation, open your eyes." On seeing that Krishnu had taken her in his lap, she blushed, and was very much ashamed. She rose and stood up in great confusion ; and joining her hands, fell at his feet. Krishnu said, patting her on the back, "Beautiful creature ! who becomest insensible from love, what I said in jest, you thought serious It is not right to be angry at what is said in joke : rise,

and banish all anger and affliction"

O great king! Shree Rookmunee Jee rose on hearing these words; and, joining her hands and bending her head, began to say to Krishnu, "You have spoken truly, in saying that you are not worthy of me, because you are the husband of Luchmee, and the Lord of Shivu and Bruhmu, who is equal to you in the three worlds? O Lord of the world! whoever abandons you, and goes to (worship) any other, is like a man, who should give up singing the praises of Huri, and sing the praises of a vulture. And, O great king! with respect to what you said regarding some mighty and potent Raja, say where in the three worlds shall I find a Raja more powerful and greater than you? Bruhmu, Roodru, Indru, and all the gods who bestow boons, are obedient to your commands. Through your favour, they make whomsoever they please, great and powerful, renowned, celebrated, and glorious by conferring boons. And whatsoever persons perform a very difficult penance in honour of you, for a hundred years, attain to the dignity of Raja. And whoever forgetting and abandoning your worship, meditation, prayers, penance and guidance, do wicked acts, are of themself utterly ruined and disgraced. O Lord of compassion! it is your constant custom to descend, in various forms and frequently, upon the earth for the sake of your worshippers; and, having destroyed wicked demons, and removed the burthen of the world, you confer happiness on your own, and grant all their supplications And, O Lord! on whomsoever your great compassion is said, and he thereby obtains wealth, royal power, youth, beauty and and eminence ; and subsquently, being blinded by pride, forgets religion, penance, truth, mercy, worship and adoration, you reduce him to poverty; because the poor constantly meditate upon you, and keep you in rememberance; for this reason the poor man is acceptable to you. He, to whom your great mercy is shewn, will always be without riches."

O great king! Rookmunee proceeded to say, "O lord of life, I will not do as Umba, the daughter of Indraudown, Raja of Benares, did, abandoning her husband, and going to the Raja Bheekmuk; and when he would not receive her, she returned to her own husband, who,

after this turned her out of doors: then having gone, and sat on the bank of the Ganges, she perform a great penance in honour of Muhadeo, who came there, and granted the boon she solicited. By means of that boon, she took her revenge upon Raja Bheekmuk. I certainly will not imitate such conduct. You have explained, O lord! that some beggars came, and extolled your greatness; and that I believed what they said, and sent a Brahmin to you: the begagrs who came, were Shivu, Bruhmu, and Doorga. Narud, the sage, constantly praises your excellent qulaities. Knowing you to be compassionate, I sent a Brahmin; you came and brought destruction upon wicked men. Knowing my humility, you brought me, your servant, with you, and have raised me, lord! to greatness." Krishnu said in reply, " O beloved? you have had experience of my mind, thoughts, and nature. You have attended upon me, and worshpped me, and known my love; for this reason the affections of my mind are fixed upon you."

O great king Rookmunee was gratified by this speech of Huri's, attended upon him.

CHAPTER LXII.

SHREE SHOOKDEO JEE said,—O great king! having taken his sixteen thousand one hundred wives to Dwarka, Krishnu began to engage in joyful sports and diversons with them; and his eight queens attended constantly upon him day and night: rising continually early in the morning some washed his face, some applied perfumed paste, and bathed his body; others served up, and fed him with all sorts of delicacies; some having made an image of their husband with cloves, mace, nutmegs, and other spices, gave it to Krishnu to eat; others arrayed him in elegant garments, and ornaments studded with jewels, which they selected and prepared; several of them gave him a garland of flowers to wear; and sprinkling rose-water, smeared his body with saffron, and sandal; some fanned him, and others rubbed his feet. O great king! all his queens thus constantly performed various acts of attendance on Krishnu, who made them completely happy.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great! king after some years,

each of the wives of the lord of tbe Judoos brought forth children ; each having a daughter, equalling Luchmee, and ten dutiful sons. Thus the number of children amounted to a lakh and sixty-one thousands, all alike, and possessed of unbounded excellence of mind, strength and beauty, all of them of the colour of clouds, with countenances like the moon, lotus eyes, dressed in blue and yellow frocks, and wearing knotted strings, necklaces, and amulets on their necks, pleased and gratified their parents by their childish sports and past times in each house ; and their mothers brought them up with the most tender and affectionate care. O great king ! on hearing of the birth of Shree Krishnu Chund's sons, Rookum said to his wife, "I will not now give my daughter, Chároomutee to Kritburma's son, to whom she has been betrothed, but will allow her to choose a husband for herself ; send some one to invite my sister Rookmunee with her sons."

On hearing these words, Rookum's wife wrote a most pressing letter of invitation to her brother's sister and her sons, which she sent by the hand of a Brahmin, and made preparations for the coremony of her daughter's selecting a husband for herself. On receipt of her brother's wife's invitation, Rookmunee having obtained the permission of Shree Krishnu Chund, took leave and starting from Dwarka with her son, arrived at her brother's house at Bhojkut. Rookum was highly delighted at seeing her, and respectfully bowed his head ; falling at her feet, his wife said, "This is the first visit you have paid us, since you were carried off." She again said to Rookmunee, "O sister-in-law ! as you have come here, kindly take compassion upon us, and receive this our daughter, Charoomutee, for your son." Rookmunee Jee replied, "You know your husband's disposition ; do not give occasion for him to quarrel with any one, there is no understanding or depending on my brother ; who knows what he may do ; for this reason, both his words and actions excite apprehension." Rookum said, "Fear not, sister ! there shall be no violence ; it is an injunction of the Vedas, to give a daughter in marriage to a sister's son in the Deccan country ; for this reason, I will give my daughter, Charoomutee, to your son, Purdiyomun ;

and, abandoning my habit of enmity towards Shree Krishnu Jee, unite myself to his by a new bond of relationship."

O great king! having thus spoken, when Rookum rising thence, went to the court. Purdiyomun having arrayed himselfin full dress, went also, with his mother's permission to the assembly that was collected on the occasion of Charoomutee selecting a husband for herself. He beheld Rajas of all countries standing there with the hope of marriage, splendidly dressed, and wearing a variety of jewels and ornaments. And the young girl was moving about in the middle of the crowd with a garland in her hand, and looking in every direction; but her glance did not rest upon any one. In the meanwhile, when Purdiyomun Jee entered the assembly, she was fascinated at beholding him, and came and threw the garland on his neck. All the Rajas beheld the act with regret; and remained standing there in a state of disappointment and pique; and to say to themselves, "Let us see whether he will lead away this girl in our presence; we will carry her off on the road."

O great king! the Rajas thus continued discoursing to themselves; and Rookum, having taken the bride and bridegroom under the temporary building which had been erected for the occasion, and having made a solemn vow in the manner prescribed by the Vedas, gave away his daughter ;and bestowed upon her dowry of unbounded wealth and riches. When Shree Rookmunee Jee had celebrated her son's marriage, and taking leave of her brother and his wife, she mounted her chariot, taking with her, her son and daughters-in-law, and started for Dwarka. The Rajas then came in a body, and blocked up the road, with the view of fighting and forcibly carrying off Purdiyomun's bride.

Observing their wicked design, Purdiyomun seized his arms, and prepared for battle. The battle lasted for some time between them; when at length Purdiyomun, having slain and routed them all, arrived joyfully and happily at Dwarka.

On hearing of their arrival, all their relations, male and female, came outside the city, and observing the usual and prescribed ceremonies, and spreading silken

cloths on the ground, conducted them in musical procession; there was rejoicing throughout the city, and they dwelt happily in the royal palaces.

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit—O great king! after some years, a son was born to Purdiyomun, the son of Shree Krishnu Chund, the root of joy. On that occasion, Shree Krishnu Jee sent for astrologers; and, having had seats placed for all his relations, gave a festive entertainment, and made preparations for giving a name to the child in the manner prescribed by the Shasturs. The astrologers, consulting their almanacs, and having fixed upon the year, month, half-month, solar and lunar, day, the hour, the rising of the sign and the twenty-seventh division of the zodiack, gave the child the name of Unroodru. On that occasion, when Purdiyomun had a son, Krishnu was so overjoyed, that his body could not contain him, and he could not be surfeited with giving presents and gifts to the Brahmins.

O great king! hving received intelligence of the birth of Krishnu's grandson, Rookum wrote a letter to his sister and her husband in terms of great affection, proposing a marriage between the grandson and his grand-daughter, and mentioning that the match would afford him great delight. And afterwards, he sent for a Brahmin; and, giving him a red mixture for the forehead, unbroken rice, a rupee and cocoanut, explained to him and said,—"Go to Dwarka, and making many supplications, in my name, give the nuptial presents to Unroodru, Krishnu's grandson, and my daughter's son" On receiving this order the Brahmin, taking with him the nuptial gifts and presents, proceeded on his journey, and arrived at Shree Krishnu Chund's house at Dwarka. On seeing him, Krishnu, treating him with the greatest respect and honour, enquired,—"What, O divinity! is the occasion of your coming here?" The Brahmin replied, "O great king! I have been sent by Raja Bheekmuk's son, Rookum; and have brought the nuptial gifts and presents for an alliance between his grand-daughter and your grandson."

Oh hearing this message, Shree Krishnu Jee sent for ten of his relations; and, having received the nuptial

presents, and given many gifts to the Brahmin, allowed him to take leave; and went to his brother, Bulram, to make arrangments for the journey. Afterwards, the two brothers started thence, and went to the Raja Bheekmuk; and, having informed him of what had been proposed, took leave. Having come forth, they began to make all necessary arrangements, and colleet all things necessary for the marriage procession; when after some days, these arrangements were completed, and everything was ready, Krishnu went in great pomp and splendour, with the marriage procession, from Dwarka to the city of Bhojkut. At the time, Shree Rookmunee Jee sat upon a glittering *ruth* with her son and grandson, and Shree Krishnu and Bulram were seated upon another *ruth*. At length, after some days, Krishnu arrived at Dwarka with them all."

O great king! on arrival of the marriage procession, Rookum, together with the Raja of Kuling and other countries, went outside the city to meet it; and having invested all composing the procession in honorary dresses, and receiving them with the utmost respect and honour, escort them to the appointed place of reception to the bride's house; afterwards, having entertained them, he had them conducted to a hill, ereeted for the occasion, adorned with flowers; and he gave away the virgin in the manner prescribed by the Vedas; and bestowed upon her so rich a marriage portion, that an account of it is impossible.

Having proceeded thus far in the narrative, Shree Shookdeo Jee said,—O great king! when the marriage ceremonies had been performed, Raja Bheekmuk went to the palace of reception at the bride's house, and joining his hands and using much entreaty, whispered to Shree Krishnu Chand, and said, "O great king! the marriage has been completed, and everything has gone on well: be pleased to make arrangements fot a speedy departure, because his relations, the Rajas, whom Rookum has invited, are all wicked and violent men. Do not let there any quarrelling. I, therefore, have taken an opportunity of speaking to you, Moorari." When he had thus spoken, and went away, Rookum came near Shree Rookmunee, and then Rookmunee exclaimed, "How shall we be able

to return home? Your guests, the Rajas, are hostile, who are united with you; if you mean well, brother, arrange so that we may quickly reach home, otherwise you will see a pleasant state of affairs, succeeded by an unpleasant one" Rookum replied, "Sister! be not at all anxious; I will first of all allow the different Rajas who have come as my guests, to take leave; and will afterwards do as you wish." With these words, Rookum went thence to his royal guests; they all coming in a body, began to say, "Rookum! you have given so much wealth to Krishnu and Buldeo; and through pride have not acted at all well: this one subject of regret to us; and we are grieved on another account, which is that Bulram brought dishonour upon you."

O great king! Rookum, was angry at this speech, when the Raja of Kuling said, "I have something to say, which, with you permission, I will mention." Rookum replied, "Mention it." The Rajas said, "We have no concern with Shree Krishnu, but send for Bulram; and we will play at *choupur* with him, and win all his money: and great as his pride is, we will send him away hence empty handed." When Kuling had thus spoken, Rookum after reflecting for short time, went to Bulram Jee, and said, "O great king! all the Rajas send their compliments and have invited you to play at *choupur*." On hearing this, Bulbhuddru went to accept the challenge; the Rajas rose, and bowed their heads on his coming. The Rajas then said, with the greatest politeness, to Raja Bulram, "You have had great practice at the game of *choupor*; we therefore, wish to play with you." With these words, they brought out and spread a cloth for playing at *choupur* and Rookum and Bulram began playing; at first Rookum won ten times, and then said to Buldeo Jee. "You have lost all your money; what will you stake now?" The Raja of Kuling applauded this speech, and laughed. Observing this Buldeo Jee bent his head, and became thoughtful; Rookum then staked ten crores of rupees at once, which then Bulram had won and taken up, they all began to wrangle and said, "Rookum's dice, has fallen, (that is, he has won) why are you collecting the money?" Bulram returned the whole sum on hearing this, and staking a hundred millions took up the dice;

Bulram won again, and Rookum lost; the Rajas cheated a second time, and said, "That Rookum had won," and thus exclaimed, "What do you know about gambling and dice, you mean villager! Rajas understand war and play; cowherds only understand about cows."

On hearing this speech, the anger of Buldeo Jee was excited in the same manner, that the waves of the sea are swollen at the full-moon. Bulram, however, reasoning within himself, contrived to stifle his wrath; and making another stake of seven millions, played again; again Buldeo won, and then again the Rajas falsely declared, "That Rookum had gained the game." When they had thus cheated, there was a voice from heaven, "Huldhur won, and Rookum lost; O Rajas! why have you spoken falsely?"

O great king! when Rookum and the other Rajas having heard the voice from heaven, pretended not to hear it, Buldeo Jee was exceedingly angry, and said, "Although you have allied yourself with me by marriage, you have again quarrelled with me; O unjust and dishonest man! I will now put you to death whatever opinion my brother's wife may form of the deed. I will not now listen to any one on this subject, but will to-day deprive you of life, you deceitful wretch."

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O king! after some delay, Bulram killed Rookum in the sight of all present; and having thrown Kuling down, knocked out all his teeth with blows, and said to him, "You also showed your teeth and laughed." After this having slain and put to flight all the Rajas, Bulram came to the palace of reception at the birde's house, and mentioned all that had occurred to Shree Krishnu Chund. On hearning the account, Huri departed thence with all his party, and had a safe and pleasant journey to Dwarka: joy was diffused throughout the city on his arrival, and there were festivities in every house. Shree Krishnu Jee ond Buldeo Jee went into the presence of Raja Oogursen, and said, "O great king! through your excellence and glory, we have celebrated Unroodru's marriage, and have destroyed the very wicked Rookum."

CHAPTER LXIII.

Shree Shookdeo Jee said,—O great king! if I could obtain the power of the lord of Dwarka, I would relate the whole history of the taking away of Ookha; listen with attention, and I will explain, how she saw Unroodru in a dream at night, and lost her strength through sorrow; and how Chitrekha brought about a meeting between Unroodru and Ookha. In the generation of Bruhmu was first Kusyp, whose son Hirunkusyp was very mighty and renowned; and become immortal. His son Hurijon, a worshipper of Krishnu, was named Purladh, whose son was Raja Biroochun, and Biroochun's son the Raja Buli, whose fame and excellence are still spread abroad on the earth. When Krishnu descended upon the earth in the form of a dwarf, he having practised a stratagem, sent Raja Buli to the infernal regions, The eldest son of that Buli was Banasoor, a very potent and splendid monarch; he dwelt in Shonitpore, and went constantly to the mountain Kuelas to perform adoration to Shivu; he cherished the profession of Brahmins, spoke the truth, and lived with his passions in complete subjection.

O great king! Banasoor having gone to the hill Kuelas, and performed adoration to Huri; and being absorbed in an intense feeling of affection, began in a state of ecstacy to play upon the hand-drum and dance and sing. Hearing him sing and play Shree Muhadeo Bholanath was delighted, and began to dance with Parbutee and play upon a hand-drum. After dancing for some time, Muhadeo was highly pleased, and having called Banasoor to him said, "Son! I have been highly gratified with your singing and dancing; ask a boon from me, and I will grant whatever you ask; you have played most agreeable, and my mind has been rejoiced at hearing you."

On hearing these words, O great king! Banasoor, joining his hands and bending his head, said, with the greatest humility, "O lord of compassion you have shown me great favour in promising me a boon; I solicit that you will first make me immortal, and confer on me the sovereignty of the whole world, and afterwards make me so powerful that no one will obtain a

victory over me." Muhadeo Jee replied, "I grant you this boon, and release you from all fear; in the three worlds no one shall have power equal to yours; and even Bruhmu shall have no authority over you: you have played excellent music, and afforded me extreme gratification; being greatly rejoiced in mind, I have bestowed upon you a thousand arms: go home now, and, free from all anxiety, exercise a sovereignty which cannot be shaken."

Banasoor, O great king! having heard this speech of Bholanath, and having received a thousand arms was highly delighted; and, going to the right by way of adoration, and bowing his head took leave and dwelt by permission at Shonitpore; afterwards having conquered the three worlds, and having brought all the gods under subjection, he dug a broad deep ditch with water springing at the bottom, and built castles of fire and air; being free from all dread or fear of any one he began to carry on his govenment happily; after the lapse of some time his arms, in consequence of his not fighting, become very strong: he rubbed them and shook them about. Banasoor said to himself, "With whom shall I fight, on whom shall I make an attack? I have become infected with itch in consequence of not fighting, who will fulfil the desires of my mind"

Having thus spoken, Banasoor went outside his house, and began to root up hills, and dash them to pieces and wander about different countries. When he had destroyed all the hills, and the irritation and itching of his hands had not left him, Banasoor said, "With whom shall I now fight, and what shall I do with so many arms? How shall I support the huge weight of my own strength; I will go again to Muhadeo, and speak to him on the subject."

O great king! Banasoor, having thus reflected, went into the presence of Muhadeo Jee, and, joining his hands and bowing his head said, "O lord of the three worlds! in whose hand is the trident, you did me the kindness to bestow upon me a thousand arms, which I find too heavy for my body, I cannot support the weight of them; be pleased to remedy this, and point out some one pessessed of great strength with whom I may fight; cannot find

any one in the three worlds so powerful as to face me in an encounter: as you have, through compassion, bestowed on me great strength, do me the kindness, now to fight with me and satisfy the yearnings of my mind; or else point out some other very strong being with whom I may contend, and dissipate the troubles of my mind"

Having narrated thus much of the history, Shree Shookdeo Jee said,—O great king! Muhadeo Jee was angry at hearing Banasoor thus address him, and began to say himself, "I granted him a boon, thinking him a holy man, and now he is ready to fight with me; this fool has become proud of his strength, and shall not escape with life: he who indulges in pride, never lives long." Muhadeo having these thoughts in his mind, said, "Banasoor! do not distress yourself; in a short time a fit antagonist for you, Shree Krishnu, will descend upon the earth in the family of Judoo, with exception of him there is no one in the three worlds who can contend with you." Banasoor was very much pleased when he heard this, and said, "Lord! when will that man descend upon the earth, and how shall I know that he has been born?" Shivu presenting Raja Banasoor with a banner, said to him, "Take this flag and place it on the top of your house, and when this flag shall fall of itself and be broken to pieces, then know that your enemy is born."

When Muhadeo, O great king! had thus explained to him, Banasoor took the flag and returned home. On arriving there, he fixed the flag upon his house and daily offered up prayers that the man might appear, with whom he could fight. When some time had elapsed, his chief queen, named Banawutee, became pregnant, and when her time was completed, brought forth a girl; on that occasion Banasoor having sent for astrologers, and given them seats, said, "Fix upon the name, and, point out the mental qualities of this girl." When he had thus spoken, the astrologers determined quickly upon the year, month, half-month, lunar day, day of the week, hour, division of time equal to forty-eight minutes and the twenty-seventh division of the zodiack; and, having considered the proper moment, named the girl 'Ookha, and siad, "O great king! this girl will be a mine of beauty, and good qualities of mind and disposition; and

will be very intelligent : we can discover this from her planet and other signs."

Banasoor was highly gratified at hearing this ; and having bestowed many gifts upon the astrologers, allowed them to take leave ; and afterwards, having sent for singers and dancers and musicians, gave a festive entertainment. As the girl grew up, Banasoor treated her with the greatest affection. When Ookha was seven years of age, her father Banasoor sent her to the mountain Kuelas, which is near Shonitpore, with many attendants and companions to Shivu and Parbutee, for the purpose of learning to read. Ookha, having propitiated Guneshu and Suroswutee, went into the presence of Shivu and Parbutee ; and having joined her hands and bending her head, thus submissively spoke : " O seas of compassion ! Shivu and Devee, grant me, your servant, the gift of knowledge, and acquire for yourselves renown in the world by so doing," O great king ! Shivu and Parbutee, being pleased with the humility of Ookha's speech, began to impart knowledge to her : she went constantly to them for the purpose of reading ; and after some time had been thus spent, she read all the Shastrus, and became very proficient in knowledge, and played upon all kinds of musical instruments. One day Ookha played a duet with Parbutee on the lute, and scientifically, when Shivu Jee came and said to Parbutee, " beloveed ! Shree Krishnu Chand has restored to life Kamdeo, whom I burnt to death." Having thus spoken, Shree Muhadeo went to the banks of the Ganges with Parbutee, and bathing both himself and her, became very amorous, and began to assist Parbutee in dressing with great affection of manner, and make love to her At length, in the ecstasy of his passion, he began to play upon a hand-drum, and dance frantically with violent gesticulation, singing according to the science of music, explained in the Shastrus, and fondly embracing his wife. Ookha, beholding the mutual joy and fondness of Shivu and Parbutee, and feeling a desire to have a husband, began to say to herself. " If I had a husband, I would enjoy amorous diversion with him in the manner of, Shivu and Parbutee. A woman without a husband is as defective in beauty, as night without the moon".

When, O great king! Ookha had thus expressed her thoughts to herself, Shree Parbutee, acquainted with the secrets of the heart, knowing her thoughts, invited her with the greatest affection to come near, and thus with the most tender regard addressed her, "Daughter! suffer not any anxiety of mind, thou shalt obtain a husband in a dream; search for him, and enjoy amorous pleasure with him." Having thus given her a bridegroom, the wife of Shivu allowed Ookha to take leave. Having attained a great proficiency in knowledge, and received a promise of a husband, she made a salutation, and went to her father; who gave her a very beautiful house, apart from all others, to live in; and she, taking with her several of her friends and companions, lived there, and increased in stature daily."

O great king! when the young maiden had reached the age of twelve years, the full-moon hid its diminished rays on beholding the lustre of her moon-like countenance; compared with the blackness of her hair, the darkness of the night at the change of the moon seemed trifling. On seeing her taper locks, snakes cast their skins and fled away; the bow began to palpitate, on beholding the arch of her eye-brows; deer, fishes, and wagtails were abashed at the sight of her large and rolling eyes; the sesamum withered on gazing at the elegance of her nose; the fruit of the bimba tree was restless at the redness of her lips; the breast of the pomegranate was lacerated, on viewing the regularity of her teeth; the rose ceased to blow, when she saw the softness of her cheeks; pigeons were fidgetty at the roundness of her neck; on taking a side view of her breast, the buds of the lotus fell into the tank; the lioness retired into the forest, when she saw her slim waist; the plantain ate camphor on beholding the smoothness of her thighs; gold was abashed, at the fairness of her body; and the chumpa hid itself: the lotus lost all its estimation, in comparison with her hands and feet. Such was she, with the gait of an elephant, the voice of a Kokila, and in the very flower of youth and beauty; and by the splendour of her charms eclipsed all the abovementioned.

On subsequent dey, the maiden, having applied perfumes and paste, and bathed and rubbed herself in pure

water, combed her hair and divided it, and fastening pearls where the hair is divided, made use of antimony and tooth-powder, and stamed, herself with '*mehadu*' and '*lac*;' and, having eaten pawn and decked herself out in all kinds of jewels and ornaments, wearing an elegant, brilliant petticoat, with a border of large pearls, and a cloth round her body with a hem of great splendour, a shining bodice, and a sparkling and perfumed veil, came forth thus adorned and smiling with her female companions and attendants like Luchmee, and saluted her parents. When Ookha stood before them after having made a salutation, Banasoor, on beholding the splendour of her beauty, allowed her to take leave, with this thought in his mind, "That she was now of a fit age to be married; and he afterwards sent many male demons to guard her house, and many females for the protection of her person; the male demons exercised the greatest vigilance night and day, and the females were in constant attendance upon her.

O great king! the royal maiden constantly performed penance, bestowed gifts, fasted and offered adoration to Shree Parbutee Jee, for a husband; saying, "When will my father celebrate my marriage, and how shall I obtain a husband?" Having thus said, she went to sleep, thinking of a husband, and beheld in a dream a being of a childish appearance, black colour, a moonlike countenance, lotus eyes, very beautiful and Cupid-like, with an enchanting face, dressed in yellow silk, wearing a peacock crown on his head, standing away, decked out with ornaments and jewels, wearing ear-rings in shape of an alligator, a garland reaching to his feet, and also one of the *goonja* seed, and very wanton looking and playful. On seeing him, she blushed and held down her head. He then addressed her in the language of love, and approached her in an affectionate manner, and laying hold of her hand and embracing her, made her forget all her anxious and perplexing thoughts. Having both got rid of this reserve and hesitation, they sat upon the bed, and engaging in amorous dalliance and glances, and kissing and embracing each other, they reciprocated pleasure, and in a delighted excitement of mind, addressed each other in accents of love. After some time, when

Ookha, in the midst of her affectiou, desired to embrace her husband in her arms, she awoke from sleep, and disappointed and sad, remained fixed in the position she had assumed, with her arms extended for the embrace. She was very sorrowful on waking and greatly grieved; "Where has he gone, the Lord of my soul ?" She continued to search for him in every direction. She thought to herself, " How shall I meet him again, and how shall I see him ? If I had continued sleeping, my beloved would never have gone away ? Why should I have been on the point of embracing him, when my sleep was disturbed ; when I awoke, the night seemed very tedious; why did he inflict misery on me by departing ? Without my beloved, my soul is very wretched ; whilst not beholding him; my eyes long for his presence. My ears desire anxiously to hear him speak, Where has my beloved gone, the bestower of pleasure ? If I again behold my darling in a dream, I will resign my life to him."

O great king ! having thus spoken, Ookha was very sad, and thinking upon her husband, sat down upon her bed with her face buried in her hands ; when night was succeeded by morning, and about four hours and a half of the day had passed, her female friends and attendants began to say to each other, "What has happened, to Ookha, that she has not yet risen from sleep, although the day is so far advanced ? Having heard this remark Chitrekha, the daughter of Banasoor's minister, Rookhano, went to the the picture gallery, and beheld Ookha lying dejected and motionless on her curtained bed shedding tears and heaving long-drawn sighs. On seeing her in this state, Chitrekha said to her with great emotion, "Explain, my dear, to me, why are you so sad to-day, and have fallen into such a sea of affliction ? You are weeping and sighing ; why is your mind so disturbed ? I will drive away all your griefs, and will do for you whatever you wish. You have no friend so attached as me, nor one who has a greater affection for you ; I will wander over all the three worlds to accomplish what you desire. Bruhmu has granted me a boon, and subjected all to my authority. Devee will assist me; and, by means of her power, I will do whatever you may tell me. Look upon me as possessed of

such power of enchantment, as to be able to deceive and bring here Bruhmu, Roodru, and Indru. No one knows the secrets of my nature; I, therefore, myself explain my own attributes. No one, whosoever he be, whether good or bad, can speak with the same knowledge of them as I can; mention all your distresses to me; what has happened during the night? Do not deceive me, O beloved! and I will bring about all you hope for."

On hearing these words, O great king! Ookha was very much ashamed, and with her head drooping, approached Chitrekha, and said to her, in a sweet tone of voice, "O beloved! knowing you to be my friend, I will mention all that occurred during the night, keep the affair a secret; and if you can apply a remedy, do so. During the night, in a dream, a being of the colour of the clouds, a figure brilliant as the moon, with lotus-like eyes, dressed in yellow silk, and with a scarf of the same colour, came and sat near me, and displaying great affection for me, captivated my mind; so that I lost all reserve and bashfulness, and conversed with him. At length when the conversation had continued for some time, and in the eagerness of passion, I extended my arms, to lay hold of him, I was awakened from sleep, and his fascinating forms remained imprinted on my mind; I have never heard of, nor seen any one like him. How shall I attempt to give you a description; his beauty exceeds the power of language. He has stolen away my affections. When I used to go to the mountain Kuelas to acquire knowledge, under the tuition of Shree Muhadeo Jee, Shree Parbutee told me, that I should see my husband in a dream, and that I ought to cause search to be made for him. I saw that bridegroom last night in a dream; where shall I find him again, and to whom shall I reveal the pangs of separation I endure? Whither shall I go? how shall I search for him, not knowing either his name or place of abode?"

O great king! when Ookha having thus spoken, and heaved long-drawn sighs, drooped and pined in thought, Chitrekha said to her, "Be not at all anxious, my dear; I will search out your husband wherever he may be, and bring him to you. I have access to the three worlds; wherever he may be, I will try and find him out for you. Tell me his name, and allow me permission to start."

Ookha replied, "Friend! there is a proverb, "He is dead, because he cannot breathe." If I knew his name and residence, why should I be sad; could not I apply some remedy to my distress?" Chitreka replied, "Never mind, dear, about not knowing his name and residence; I will write down and point out to you all the male inhabitants of the three worlds: amongst whom, show me him who has stolen your heart, and it will be my business to bring him to you." Ookha laughed, and assented.

O great king! when Chitrekha had obtained Ookha's consent, she sent for writing materials, and sat down upon the ground; and, having propitiated Gunesh and Devee, and meditated upon her spiritual preceptor, began to write. She first wrote and showed her a description of the three worlds with their eight divisions, and fourteen sub-divisions, the seven islands, the nine divisions, of the earth, the sky, the seven seas, and Vishnu's celestial paradise. Afterwards Chitrekha showed her a description of the gods, demons, celestial musicians, Choristers, demi-gods, saints, sages, the supporters of the world, the supporters of the ten quarters and the Rajas of all countries; but Ookha did not find her beloved amongst them. After this, Chitrekha drew separate likenesses of the descendants of Judoo; and when she showed them to Ookha, Ookha said on beholding Unroodru's picture, "I have found him, who stole my heart: this is he, who came to me in the night. Arrange some plan now, friend, and search him out, and bring him here." On hearing this, Chitrekha replied, "How shall he escape me?" Chirtrekha proceeded to say, "O friend! you do not know him, but I can tell you who he is: he is of the family of Judoo, and a grandson of Shree Krishnu Chund, and the son of Purdiyomun; his name is Unroodru. He lives at Dwarka, a city built in the sea near the shore. By order of Huri, the quoit, Soodursun, keeps constant watch over that city in order that no devil, demon, nor wicked person may annoy the descendants of Judoo; and if any such come to the city, he cannot obtain entrance without the permission of Rajas Oogursen and Soorsen."

O great king! Ookha was very sad at these words, and said, "O friend! if it be a place so difficult of access,

how will you go there and bring my husband thence?" Chitrekha replied, " My dear ! set your mind at rest on that point; by the glorious grace of Huri, I will bring your soul's Lord to you." Having thus spoken, Chitrekha put on garments, imprinted all over with the name of Ramu, and made marks and prependicular lines on her forehead with sandal wood, such as cowherdesses wear, and stamped impressions of different kinds on her breasts, the upper parts, her arms and throat, and wearing a large garland of Toolsee on her neck, and carrying rosaries of the large diamonds of the Toolsee in her hand, throwing over herself a chequered blanket, she folded under her arm a cloth to sit upon; and assuming the appearance of a chief worshipper of Vishnu, she made an obeisance and started for Dwarka, taking leave of Ookha, and saying to her, " I will proceed through the air, and pursue my journey in the sky; I will bring thy husband otherwise my name is not Chitrekha."

Having recited thus much of the histroy, Shree Shookdeo Jee said,—O great king ! Chitrekha, having brought into play her delusive power, and mounting on a horse of air, started on a dark night in company with a black cloud; and having arrived almost instantaneously at the city of Dwarka, shone forth like lightning and entered the dwelling of Shree Krishnu Chund, in such a manner that no one knew of her coming. Prosecuting her search, she came to where Unroodru, sleeping alone on a bed, was diverting himself in a dream with Ookha. On beholding this, she quickly took up the sleeper's bed, and went off with it. She carried off the sleeper and his bed on Ookha's account, and brought Unroodru to the place where Ookha was sitting thoughtful.

O great king ! on seeing Unroodru and his bed, Ookha was at first in a great flutter, and went and fell at the feet of Chitrekha; she afterwards began to speak in terms of the highest praise of her courage and prowess, for having gone to a place of such difficult access, and having brought him away, bed and all; and thereby having done what she agreed to do, "For my sake thou hast undergone all this trouble; I am not able to make a fitting return, but must remain a debtor to your goodness." Chitrekha replied, "In the world it is a very

pleasant thing to contribute to the happiness of others; and it is a good act to assist them: this body is of no use with reference to our own selfish advantages, but it is very useful if it can be made to promote the benefit of others. By such conduct, our own objects and the objects of others are accomplished."

O great king! having thus spoken, Chitrekha took leave, and went home, saying, "Friend! by the glorious favour of Bhugwan I have brought thy husband to thee; awake him now, and satisfy thy desires. On the departure of Chitrekha, the delighted Ookha was ashamed and afraid of the first interview, and began to say to herself, "What shall I say to awaken my husband, and how shall I embrace him in my arms?" At length she began to play sweet notes on her lute; on hearing the sound of which Unroodru awoke; and, looking round on all sides, began to say to himself, "What place is this and whose house? How did I come here, and who has brought me here with my bed, while asleep?"

O great king! Unroodru was in a state of great astonishment, uttering many expressions of surprise; whilst Ookha, thoughtful and abashed, fearful of the first interview, standing in a corner, and gazing on the countenance of her beloved, feasted her partridge-like eyes. In the meanwhile, Unroodru, on seeing her, was confused and said, "Tell me, fair one, thy history; who art thou, whence hast thou come to me; or hast thou brought me here thyself? look not upon truth and falsehood as the same; at present I see everything as in a dream."

O great king! Ookha made no reply to this speech, but became more ashamed, and crept into the corner and upon this he immediately laid hold of her by the hand, and seated her upon his bed; and, addressing her in the language of affection, dispelled all her anxiety and shame, and alarm; they sat together on the bed and began to exchange amorous glances, and engage in loving dalliance and relate the history of their love. In the course of conversation, Unroodru Jee enquired from Ookha, "How didst thon, O beautiful creature! first see me, and afterwards have me brought here? Explain the circumstances fully to me, that my doubts may be all removed." On hearing this Ookha, gazing with delight on the face

of her husband, said, "You came to me in a dream, and stole away my affection; on awaking, my mind was greatly troubled, and I mentioned the subject to Chitrekha, who, O lord ! has brought you here, and whose proceedings I do not know." Afterwards Ookha said, "O great king! I have mentioned how I first saw, and have since found you; be pleased now, O lord of the Judoos ! to explain how you first saw me. Unroodru was highly delighted at this request, and replied, smiling, "O beauteous fair ! I also saw thee in a dream last night, and some one took me up in my sleep and brought me here. I have not yet discovered who it was, and, on awaking, I beheld thee."

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king ! the two lovers conversed thus with each other ; and in the fervour of their affection, indulged in all kinds of voluptuous pleasures and dalliance, and vanished all recollection of the pangs of separation they had endured. Subsequently, when Ookha found the taste of pawn, insipid, the pearl necklace cold to the touch, and the light of the lamp, dim and went outside, she perceived that it was morning. The light of the moon was diminished, the splendour of the stars dimmed, and there was a dark red colour in the sky. The birds where chirping on all sides, the white esculent lotus was withered, and the other lotus blooming, the red goose and its mate were together.

O great king! observing this state of thing, Ookha immediately shut all the doors, and came in great fright into the house, and putting her arms most affectionately round her husband's neck, laid down upon the bed; then having concealed him, and did him from the sight of her female friends and companions, she began to attend upon him in secret ; after some time her friend and companions found out that Unroodru had come there, and that she passed the day and night in amorous enjoyment with her lord. One day Ookha's mother came to look after her daughter; and, without being observed, saw her seated very happily, and playing at *choupur* in a house with a very handsome young man. On perceiving this she returned home, without saying a word, on tiptoe, and in profound silence; highly delighted, and uttering

benedictions. Some days afterwards, Ookha seeing her husband asleep, came forth blushing from the house, and thinking to herself, "I hope that no one from not seeing me will imagine, that I remain in the house for my husband's sake"

O great king! Ookha, leaving her husband alone, went off; but could not stay away from him; she returned again to the house, and shutting the doors engaged in amorous diversion On observing this act, the door-keepers said to each other, "Brother! what is the reason of the Raja's daughter having to-day come out of the house after remaining there so long and returning again immediately?" One of them remarked, "Brother, for some days past, I have observed the doors of Ookha's house shut day and night, and there is some man inside, who sometimes laughs and talks with her, and sometimes plays at *choupur*." Another said, "If this be true, let us go and mention the matter to Banasoor; why should we, knowing these circumstances, remain sitting quietly here?" One of them said, "Let us not mention the matter, remain all of you at some distance from the house, let what will happen; no one can control the future; speak not a word about what the young lady may do, but remain silent spectators of all that happens."

O great king! whilst the door-keepers were thus conversing with each toher, Banasoor came wandering about there, accompanied by several, strong, powerful men; and as he looked up at the top of the house, not perceiving the flag, which Shivu Jee had given, said, "What has happened to remove the flag hence?" The door-keepers replied, "O great king! it is now many days since the flag fell, and was broken to pieces." On hearing this, and calling to mind what Shivu Jee had said, Banasoor became thoughtful and explained, "When did the flag fall? some enemy has come, and carried it off." When Banasoor had thus spoken, a door keeper came into his presence; and, joining his hands, and bending his head, said, "I have an important matter to communicate, which I cannot mention unless I obtain oour permission to do so." Banasoor granting permission, told him to communicate what he had to

say. The door-keeper then said, " O great king ! excuse my fault ; we have observed for some days past, that a man has come into your daughter's house ; day and night he converses with her : we have not discovered what man he is, and whence he has come, and what he does."

On hearing this authentic statement, Banasoor was exceedingly angry, and seizing his arms, went silently and alone to Ookha's house ; concealing himself, he saw on his arrival a man of a black colour, very handsome and dressed in yellow, lying fast asleep with Ookha. Banasoor thought to himself, it would be a sin to kill a sleeping man.

O great king ! with these thoughts in mind, Banasoor stationed several guards there, and having told them to inform him when the man awakes ; came home, and holding a court, and having summoned all his demons, began to say, "My enemy has arrived ; take the whole of your army and go and surround Ookha's house; I will come also by-and.by."

On receiving Banasoor's order, the demons all came and surrounded Ookha's house, whilst in the meanwhile, Unroodru and the Raja's daughter having awoke, began to play again at *choupur*. Whilst they were engaged at the game, Ookha saw thundering clouds collected from all quarters, lightning began to flash ; frogs, peacocks and sparrow-hawks began to utter cries.

O great king ! on hearing the sparrow-hawk's cry, the Raja's daughter said, leaning on the neck of her beloved—" O sparrow hawk ! do not call out thus ; leave off this language of separation." In the meanwhile, some one came and said to Banasoor, "O great king ! thy enemy has awoke." On hearing mention made of his enemy, Banasoor rose in great wrath ; and taking arms with him, went and stood at Ookha's door and began to peep inside. After looking same time, Banasoor called out loudly, "Ho! who are you inside the house, rich in appearance, fascinating as Cupid, with lotus-like eyes, and dressed in yellow? What thief will come forth ? How will you possibly escape from me ?"

O great king ! when Banasoor had thus bawled out, Ookha and Unroodru, on seeing and bearing him were

greatly disquieted. The Raja's daughter being perplexed and terrified, heaving deep sighs, said to her husband, "O great king! my father has come to attack us with an army of demons; how will you escape from his hands?" Then Unroodru was angry, and said, "wife! be not at all alarmed; I will destroy the whole crowd of evil spirits and demons in a second."

Having thus spoken, Unroodru Jee read incantation from the Vedas, and sent for a stone a hundred and eight hands long, and taking it in his hand, coming forth and joining the army, challenged. Banasoor bent his bow and rushed upon Unroodru Jee with his whole forces, just as a swarm of honey bees would rush upon any one. When the demons began to discharge all sorts of weapons, Unroodru Jee was enraged, and began to deal about several such forcible blows with the stone, that the whole army of the demons became broken and dispersed like the scum upon stagnant pools: some were killed, others wounded, and all who escaped, whole fled from the field. Banasoor afterwards rallied them, and renewed the fight.

O great king! all the weapons the demons discharged, fell in every direction, but not one tuched Unroodru; the weapons which would have fallen upon Unroodru, the edge of the stone cut them off half way. The stokes of the stone could not be endured, inflicting wounds like those inflicted by Indru, the lord of the gods, with a thunderbolt; heads were spilt in two by a blow of it, thighs were broken, and arms and bodies cut through. When the battle had lasted some time, and Banasoor was left alone, the rest of the army having been cut in pieces, he was astonished, and laid hold of and fastened Unroodru with a running nose, saying to himself, "Now shall I conquer this invincible man?"

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! when Banasoor fastened Unroodru in a running nose, and took him to his court, Unroodru thought to himself, "Whatever troubles may befall me, it is not right to falsify what Bruhmu has said; for if I were to escape by force from the running nose, he would be dishonoured; I ought, therefore, to remain bound." And Banasoor kept constantly saying, "Youth! I will put thee to death

presently if thou hast any one to assist thee, send for him." Meanwhile, Ookha having heard of her husband's condition, said to Chitrekha, "Friend ! a curse will fall upon me, if I eat, drink and sleep at my ease, whilst my husband remains in affliction." Chitrekha replied, "Friend ! be not at all anxious, no one will be able to do any harm to your husband ; banish all care, for Shree Krishnu Chund and Bulram Jee will soon come to the attack, accompanied by all the descendants of Joodu : and, having exterminated the army of demons, will release and take away with them you and Unroodru ; it is their custom to carry off by force and stratagem, in any way they can, all the pretty daughters of Rajas they hear of ; this is the grandson of him who carried off Rookmunee, the daughter of Raja Bheekmuk, after having fought with the very powerfull and renowned Raja Sissoopal and Joorasindhoo In like manner, they will take you off also ; be not, therefore, at all apprehensive." Ookha said, "I cannot endure this affliction. They have bound my husband in a running nose, carried him off ; poisonous flame in consequence thereof burns up my body. How shall I be able to enjoy peaceful repose, and how can my eyes behold the grief of my beloved ? Why should I live, since he, who is dearest to me, has been plunged in calamity ? I will neither eat nor drink— now Banasoor will destory my husband ! O grant me, Banasoor an asylum for my husband ; (that is, his life,) whatever is to be, will happen ; what can any one say to prevent it ? I will not respect the world nor the Vedas, but will consider my husband's grief and happiness as my own."

O great king ! when Ookha had thus spoken to Chitrekha, she went to her husband, and sat down near him, without fear or alarm· Some one then went and said to Banasoor, "O great king ! your daughter has left the house, and gone to that man." When Banasoor heard this, he sent for his son, Uskundh, saying to him, "Son ! bring away your sister from the court, and take her into the house, and confine her there, and do not allow her to go out." On receiving his father's order, Uskundh went to his sister, and spoke very angrily to her, "What is this you have done, you wicked creature,

throwing aside all respect for the world, and consideration for your own modesty, you low thing? Why should I kill you (or what that shall I make you die?) —it will be a crime, and I fear for my own disgrace." Ookha replied, "Brother, say and do what yon please, I have obtained the husband whom Parbutee Jee gave me; whom else shall I run after, leaving him, and thereby bringing disgraceful abuse upon myself? Who of low degree abandon their husbands: this is the common custom of the world, and always has been so. If a woman is disgraced by living with him to whom the deity has united her, she must submit."

O great king! on hearing these words, Uskundh was enraged and seizing her by the hand, carried off Ookha thence to the house, and did not allow her to leave it; he afterwards took Unroodru Jee also thence to some other place, and confined him. At that time Unroodru was in great affliction at being separated from his wife, and the Raja's daughter denied herself all food and drink in the absence of her husband, and began to perform a very severe penance. Some days after this, one day Narud Jee, the sage, went first to Unroodru and explained to him—"Not to be at all anxious, as Shree Krishnu Chund, the root of joy, and Bulram, the abode of happiness, would soon release and take you away thence, after having fought with the evil spirit!" He afterwards went to Banasoor and said, "Raja! he, whom you have fastened in the running noose, is the grandson of Shree Krishnu, and the son of Purdiyomun, and his name is Unroodru. You know the descendants of Judoo well, act according to this knowledge; I have come to put you upon you guard in this matter, and have done so." On hearing this, Banasoor allowed Narud Jee to take leave, saying to him, "Narud Jee! I know all about it."

CHAPTER LXIV.

Shree Shookdeo Jee said,—O great king! when Unroodru had been four months bound, Narud Jee went to the city of Dwarka, and there beheld all the Judoos very disconsolate and emaciated with grief. Shree Krishnu and Bulram were sitting amongst them, very thoughtful and anxious, and saying. "Who has carried off the child hence?" They were talking in this strain,

and there was such weeping and lamentation in the female apartments, that no one could bear another speaking. On the arrival of Narud Jee, all persons present, both male and female, rose up to meet him, and came and stood in his presence greatly agitated and emaciated with grief, sad, and shedding tears and lamenting. They afterwards joined their hands, and bowed their heads, with great submissiveness, and expressing the deepest emotion, began to enquire from Narud Jee "Say truly, O sage! in order that we may preserve out sinking lives, where shall we receive intelligence of Unroodru? Say, O holy man! so that we may rely on your words," Shree Narud Jee replied, "Suffer not any anxiety of mind, and banish all sorrow; Unroodru Jee alive and well at Shonitpore. He has gone there, and enjoyed amorous pleasure with the daughter of Banasoor; for which reason, he has laid hold of, and bound him with a running noose; he will not, on any account, release Unroodru without fighting; I have mentioned this secret to you; form your future plans accordingly."

O great king! Narud Jee departed, when he had given them this intelligence; afterwards all the descendants of Judoo went to the Raja Oogurson, and said, "O great king! we have received exact intelligence that Unroodru Jee is at Shonitpore, at the house of Banasoor; he has enjoyed the Raja's daughter, and the Raja has, in consequence thereof, kept him bound with a running noose. What are your orders now to us?" On hearing this account, Raja Oogurson said, "Take all my army with you and use your utmost endeavours to release and bring Unroodru here."

When Oogursen had thus spoken, all, the Judoos, O great king! took the Raja's army with them, and accompanied Bulram, and Shree Krishnu Chund, and Purdiyomun Jee, mounting on the sovereign of the feathered race, arrived before them all at Shonitpore.

Having narrated thus much, Shree Shookdeo Jee said,—O great king; when Bulram Jee taking all the army of Oogursen and sounding the large kettle-drum, went from the city of Dwarka to Shonitpore; it is impossible to describe the splendid appearance of his cavalcade. In front of all were '*must*' elephants in rows, with

huge tusk ; on which the large kettle-drum was sounded and flags and banners were waving. Behind these was another row of elephants with howdahs, on which the bravest, most heroical and the mightiest of the Judoos were seated, wearing coats of mail and helmets, and completely armed ; immediately following, were successive lines of chariots, after them troops of horsemen were moving along on horses of all colours, with collars, harness, tasselled ornaments and iron armour, making them pace as in the manage, and move in an artificial manner, and dance about and jump and plunge. In the midst of them, panegyrists were singing songs of praise, and bards were singing war songs. Behind them came the foot soldiers, thick as a host of locust, armed with shields, swords, knives, daggers, spears, javelins, bows, arrows, clubs, quoits, and every description of warlike weapon. The sound of the drums and other musical instruments in the midst of this procession contributed greatly to the fine effect and beauty of the scene. The dust flew up, and spread to the sky ; the sun was hid and became like night ; the ruddy goose and its mate were separated ; wives enjoyed themselves with their lords, the lotus bloomed and the white esculent lotus withered ; nocturnal animals prowled about, supposing that it was night.

Having recited thus much of the history, Shree Shookdeo Jee, said,—O great king ! when Bulram Jee, advancing with great pomp and noise, with a force of twelve complete armies, and destroying all the forts, strongholds and castles of the Raja and laying waste his country, arrived at Shonitpore, and Shree Krishnu Chund and Purdiyomum Jee arrived also. Some one in great alarm, and distracted with fear, said to Banasoor with joined hands and bowing his head, " O great king ! Krishnu and Bulram have advanced with their whole army, and they have razed all the strongholds, forts and castles in our country, and have encompassed the city on every side. What now are your orders?" Banasoor was greately enraged at these words ; and having summoned all his great demons, said to them, " take all your armies outside the city, and go and oppose Krishnu and Bularm ; I will also come by-and-by."

On receiving this order, O great king ! the demons immediately took with them twelve complete armies and being fully equipped with arms of all kinds, stood ready to encounter Shree Krishnu and Bulram Jee ! and in rear of them, Banasoor worshipping , calling to mind, and meditating upon Shree Muhadeo Jee, was also ready for battle.

Shookdeo, the sage, said,—O great king ! whilst Shiva Jee was meditating, his seat shook, and his meditation was interrupted ; on reflecting upon this, he thought to himself, " A worshipper of mine is in a difficulty ; I must go now and remove his anxiety" When having formed this resolution, he had assumed half the body-of Parbutee, fastened his matted hair, rubbed his body over with ashes, eaten a large quantity of nemp, swallow-wort and thorn-apple, wearing a Brahminical thread, composed of white snakes, clad in an elephant's hide, with necklace of heads and garland of snakes, holding a trident, bow, hand-drum, and skull ; riding upon the bull Nandva,accompanied by ghosts, goblins, spectress, witches, female divinities, imps, spirits and evil spirits, and taking an army with him, Bholanath came forth. His splendid appearance baffles all description : in his ear was an ornament, consiting of the elephant pearl ; on his forehead was the moon ; he placed the Ganges on his head, and his eyes were very red, of a very frightful aspect, and appearing in the form of the destroying deity ; hé proceeded in this manner, with music and singing, and making his army dance. To describe his appearance is impossible : to be understood it must be seen. At length, after some little delay, he came with his army to the place where Banasoorwas standing with his armies of demons. On seeing Mahadeo, Banasoor was delighted, and said, "O sea of compassion ! who, without you, would look after me ? Your flaming heat will burn them up ; how will the Judoos now survive ?" He proceeded to say, " O great king ! make this a fair fight, so that each man may have an antogonist opposed to him."

O great king ! when Banasoor had thus spoken, on one side, the army of the demons was standing in battle array ; and on the other, the descendants of Judoo were

in a state of preparation: drums began to sound on both sides; brave, bold, resolute and mighty heroes began to arrange their weapons; and the irresolute eunuchs and cowards to fly for their lives from the field of battle. At that time Shivu Jee appeared before Shree Krishnu Chund in the form of the destroying deity. Banasoor was opposed to Bulram Jee; Uskundh encountered Purdiyomun; and in this manner each man closed with an antagonist. Muhadeo held the bow Pinak in his hand, while the lord of the Judoos had the bow, Sarung, Shivu discharged the arrows of Bruhmu: Shree Krishnu Jee cut them off with a weapon of Bruhmu's also. Roodru then sent forth a mighty wind, which Huri avoided with fire. Muhadeo upon this kindled a fire, which Moorari extinguished by pouring down rain, and raised an immense flame, which extended to the army of Suda-Shiva; and burning their beards, mustachios and hair, made all the demons appear of a very terrible aspect. When the army of the demons began to be burnt, and raised a loud cry for deliverance, Bholanath cooled the burnt and half-burnt bodies of the demons, ghosts and goblins, by pouring down rain; and, being greatly enraged, was on the point of letting fly the arrows of Narrayun; but upon reflection, he abstained from doing so, and kept them back. After this, Shree Krishun Jee discharged the arrows of Sloth; and having stupified them all, began to cut down the army of demons, just as a husbandman would cut grain. On beholding this exploit, when Mubadeo thought to himself and said, "That it would be absolutely necessary to engage in and prolong the battle, so as to involve universal destruction. Uskundh mounted a peacock, and ascending into mid-air, began to descharge arrows upon the army of Shree Krishnu Jee. Then Purdiyomun exclaimed to Huri, "Some one is fighting from above, mounted on a peacock, give the order to fight with energy, and I will kill him now, and he shall fall upon the ground. On hearing this, Krishnu gave the order, when Purdiyomun descharged an arrow, which hit the peacock, and Uskundh fell down. Banasoor was highly indignant at the fall of Uskundh, and bending five bows and placing two arrows on each bow, began to shower forth his arrows like the

rain, and Shree Krishnu Chund cut them off mid-way.

O great king! at that time drums and tambouriner resounded on all sides; bards sang chimes in music, streams of blood gushed forth, as though squirted from wounds; in every direction was seen blood, as red as *Holee* powder; in the midst ghosts, goblins and spectres in various frightful forms, wandered about, playing all sorts of antic tricks; rivers of blood flowed like streams of red colour; it could not be called a battle, but seemed to be more like a *Holee* on both sides. When the battle had been raging for some time, Shree Krishnu Jee discharged an arrow, so as to kill Banasoor's charioteer, and the horses started; on the death of his charioteer, Banasoor fled from the field, and Shree Krishnu pursued him.

Having narrated thus much ef the history, Shree Shookdeo Jee said,—O great king! on hearing the news of Banasoor's flight, his mother, whose name was Kutra, of a hideous appearance, with dishevelled hair, came naked before Shree Krishnu Chund, and began to call out. On seeing her, Krishnu shut his eyes and turned his back upon her, when she spoke; in the meanwhile Banasoor fled, and again rallied his army.

O great king! Kutra did not withdraw from the presence of Shree Krishnu Jee, until Banasoor had returned with a complete army, fully arrayed. Banasoor, on his arrival, engaged in a mighty battle, but could not stand before Krishnu; and, running away again, went to Muhadeo. Beholding Banasoor in a state of fear, Shivu Jee was greatly enraged, and having summoned a fever of a poisonous and inflammatory nature, caused it to spread in the army of Shree Krishnu Jee. The fever, which was very violent and burning, whose heat equalled that of the sun, with three heads, nine feet, six hands, three eyes, and of a frightful appearance, came and penetrated the army of Shree Krishnu Chund. The descendants of Judoo began to be burnt by its heat, and to shake and tremble; at length, after having suffered very great pain, and being alarmed, the descendants of Judoo came to Shree Krishnu Jee and said, "O great king! the fever of Shivu has come, and raged violently amongst our whole army, and destroyed many; be pleased now to save us from its fury, otherwise not a single member

of the family of Judoo will escape alive."

O great king ! having heard this request, and seeing that they were all distressed, Huri sent forth the ague, which rushed upon Muhadeo's faver. On seeing the ague, Muhadeo's fever fled through fear ; and continuing his flight, came to Sadashiv Jee. The inflammatory fever then said to Muhadeo, "Afford me an asylum, or the fever of Krishnu will destroy me." Muhadeo Jee replied, "There is no one in the three worlds, except Shree Krishnu Chund, who can drive away the fever he has sent ; it is therefore most advisable for you to go to Shree Moorari, the friend of his worshippers." Having heard of Shivu's speech, and reflected upon it, the inflammatory fever went into the presence of Shree Krishnu Chund, the root of joy ; and joining his hands, beseeching in a most submissive manner and making many entreaties, said, "O sea of compassion, the brother of the poor, the purifier of sinners, and kind to the needy ! be pleased to pardon my fault, and save me from your fever. O Krishnu ! you are the lord of Bruhmu and all other divinities. Your power, O lord of the world ! is incomprehensible ; it is you who created and arranged the world. All the delusive power in the universe belongs to you. O Krishnu ! I have found out your compassionate nature, and having obtained knowledge, look upon you as the creator of the world." The benignant Huri replied, "You have come to seek protection from me, and have therefore escaped, otherwise you would not have escaped with life. I forgive your present fault; but do not again direct your attacks against my worshippers and servants ; this is my order to you.' The fever said, "O sea of compassion ! whoever shall hear this history, ague, tertain ague and tertain fever shall never attack him." After this, Shree Krishnu Chund said, "Go now to Mahadeo ; do not stay here, or else my fever will harass you." On receiving this order, the inflammatory fever took leave, and having made an obeisance, went off to Muhadeo, and the pain of the fever was entirely subdued.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king ! whoever shall hear this conversation, need never be afraid of fever. After

this Banasoor was very angry ; and, taking bows and arrows in all hands, came opposite to Krishnu and howled out, "I have fought a severe battle with you ; but my inclinations are not yet satisfied." When having thus spoken, he began to discharge arrows with all his hands ; Shree Krishnu Chund Jee let loose the quoit, Soodursun, and cut off all his hands, except four, with the same celerity as any one would cut the boughs of a tree. On his hands being cut off, Banasoor fell down stupified, and a river of blood flowed from his wounds in which his arms appeared like alligators. The heads of the elephants, which had been cut off, seemed like browning crocodiles. Chariots were carried along the stream, like baskets for irrigating fields and like boats. In different places on the field of battle dogs, jackals, vultures and other birds and beasts were tearing and rending and fighting and contending for the dead bodies; and crows were flying off with eyes, which they had picked out from heads.

Shree Shookdeo Jee said,—O great king ! on seeing this state of the battle field, Banasoor was very sad, and began to feel regret, and afterwards, being deprived of all strength, went to Muhadeo Jee. Then Roodru, after thinking on the matter, said to him, "You must now endeavour to please and captivate Huri." With these words, Shree Muhadeo Jee, taking Banasoor with him, and reading the Vedas to him on the road, came to the place where Shree Krishnu Chund was standing on the field of battle. Throwing Banasoor down at the feet of Krishnu Shivu Jee said, with joined hands, "O merciful to those who came for sanctuary ! this Banasoor has now come to you for protection ; be pleased to look upon him with compassion, and do not retain in your mind a recollection of his crime. You repeatedly descend upon the earth, to remove the burthens of the world, and to destroy the wicked, and to save the universe. You are, O lord ! invisible, impenetrable, without end ; for the sake of your worshippers, you came, and are manifest in the world ; otherwise, you constantly remain in the form of the embodied spirit. The form of the spirit is this ; heaven is his head ; the sky, his navel; the earth, his feet ; the sea, his belly ; Indru, his arms ; hills, his nails ; clouds,

the hair of his head; trees, the hair of his body; the moon and sun, his eyes; Bruhmu, his mind; Roodru, his pride; the air his breath; the closing and opening of his eye-lids, night and day; thunder his voice. Such is the form in which you constantly dwell; and no one can comprehend it. And this world is a sea of trouble, the water of which is filled with anxiety and delusion. O lord! without the aid of the boat of your name, no one can cross this vast very difficult sea; and many flounder, and are drowned, in attempting it. Whosoever has obtained mortal from and shall not offer adoration and prayers to you, and shall not keep you in constant remembrance, he shall lose his religion and shall aggravate his sins. He who has come into the world, and has not called upon your name, has abandoned the water of life and drank poison In whosoever's breast you dwell, he has obtained pardon on account of his faith by celebrating with songs your good qualities." Again, Shree Muhadeo Jee said, "O sea of compassion and brother of the poor! your greatness is boundless. Who has power to describe it, and who can understand your actions? Take commpassion upon me now, and forgive this Banasoor's transgression: and grant him faith in you: he also possesses a title to be considered your worshippers, because he is a porton of the lineage of Purlahd, your adorer." Shree Krishnu Chund replied, "Shivu Jee, there is no difference between you and me; and whoever supposes there is a difference, he will fall into the great hell, and shall never obtain me, (that is, gain my favour); whoever has meditated upon you, will at his latter end, obtain my favour: this Banasoor aolled upon your name without deceit; and, for this reason, I have made him four-armed; I have protected all on whom you have conferred boons, and will protect those also, to whom you may in future grant blessing."

O great king! when Krishnu had uttered these words, Sudashivu Jee made an obeisance; and, taking leave, went to the mountain Kuelas, accompanied by his army; and Shree Krishnu remained standing where he was; Banasoor then joining his hands, and bowing his head, said submissively,—"O lord of the poor! as you have compassionately pardoned me, be pleased now to make pure

your servant's house by coming to it, and take away Unroodru Jee and Ookha with you." On hearing this, Shree Beharee, the benefactor of his worshippers, taking Purdiyomun Jee with him, went to Banasoor's abode.

O great king! Banasoor being then highly delighted, conducted Krishnu, with a warm welcome, to his house, spreading silken cloth on the road; afterwards he washed his feet, and took the water with which his feet had been washed, and sipping it in his hand, put it on his head. He then began to say, "The water in which his feet have been washed, so difficult to be obtained by all, I have this day obtained by the favour of Huri, and obliterated the sins of each birth. He who has drank of the water of the Ganges will undoubtedly obtain heaven; he who has seen the Bhageruttee, has gained the whole world."

O grea king! having thus spoken and brought Unroodru Jee and Ookha, he said in the presence of Krishnu, joining his hands "Be pleased to forgive my fault; what was predestined has happened; I give this Ookha as a servant to you." When he had thus spoken, Banasoor gave his daughter in marriage, according to the injunctions of the Vedas, and bestowed upon her a boundless dowry.

Having narrated thus much of the history, Shree Shookdeo Jee said,—O great king! on the marriage taking place, Shree Krishnu Chund, having restored Banasoor's confidence, seated him upon the royal throne; and, accompanied by his grandson and grand daughter, took leave, and sounding the large kettle-drum went thence, with all the descendants of Judoo, to the city of Dwarka went outside of the city, and escorted Krishnu in musical procession; at that time the inhabitants of the city sang songs of rejoicing, and indulged in festivites in the markets, roads, cross-roads, sheds and houses; and in the royal palace, Shree Rookmunee and all the women sang songs of congratulation, and observed all the ceremonies usual on festive occasions: the gods, seated in their chariots, and raining down flowers from the sky, raised cries of victory; and joy was universally diffused throughout the city, both inside each house and

outside. Bulram, the abode of happiness, and Shree Krishnu Chund, the root of joy having then allowed all the descendants of Judoo to take leave, went to live at their ease and happily at the royal palace, taking Unroodru and Ookha with them. The wives of Krishnu were delighted at beholding Ookha; when she was brought into the palace, her mother-in-law gave her a blessing, and clasped her into her bosom, and being highly pleased at seeing her, adorned her with ornaments.

CHAPTER LXV.

SHREE SHOOKDEO JEE said,—O great king! Raja Nurug of the family of Ishwak, was very intelligent, liberal, religious and brave: he made innumerable presents of cows; it would be as easy to count the grains of sand of the Ganges, the drops of rain in the month of Bhadon, and the star of the sky, as to reckon the number of cows Raja Nurug gave away; although he was so wise and so very liberal a Raja, he was for a slight transgression changed into a lizard, and dwelt in a dry well, and Shree Krishnu Chund Jee released him.

In this part of the history, the Raja Pureechit interrupted Shree Shookdeo Jee, and enquired,—"O great king! for what sin was so pious and liberal a Raja turned into a lizard, and why did he remain in a dry well, and how did Shree Krishnu Chund Jee release him? Explain these circumstances to me, that the perplexities of my mind may be removed" Shree Shookdeo Jee replied—O great king! be pleased to listen with attenton, and I will explain all the circumstances as they occured. The Raja Nurug was in the constant habit of presenting gifts of cows; one day, having bathed early in the morning, and finished his religious meditations and prayers, he gave in alms a thousand cows; white, purple, black, yellow, brown and grey, with hoofs of silver, horns of gold, backs of copper, and dressed out in cloths of silk; and in addition to the cows, he gave as a present to Brahmins large quantities of grain, and a great deal of money, all of which they took to their homes: on another day the Raja, in like manner, began to make a present of cows, when unknown to the Raja a cow that had been given away on the first day, was mixed up with the cows of the second day, which the Raja gave away with

that day's cows ; a Brahmin, who received it, has taken it to his house, when another Brahmin recognizing the cow as his, stopped it on the road and said, "This is my cow, I received it yesterday at the Raja's, brother ! Why are you taking it away"? The Brahmin replied, "I have just received this cow from the Raja, and am bringing it thence ; how is it yours ?" O great king ! the two Brahmins began thus to dispute, each claiming the cow ; after disputing some time they both went to the Raja, who, having heard the statements of both, joining his hands, said in a very submissive manner, "Let one receive from me a lakh of rupees, and let the other take the cow, or let me give the cow to the other." Both the quarrelsome Brahmins were very angry at this proposal, and said "The cow, for which, on receiving we pronounced a benediction, we will not give up for a crore of rupees, that is a part of our souls," O great king ! the Raja then falling at the feet of those Brahmins tried every means of coaxing an explanation, but those vindictive Brahmins would not listen to what the Raja said : at length both the Brahmins went away very angry to their homes, leaving the cow, and saying to the Raja, "O great king ! the cow, which you gave in alms to us, and which we received, after having extended our hands to pronounce a benediction, is not to be given up for money ; if it still remains with you without our receiving anything, it does not signify, (or, we have no objection)."

O great king ! on the departure of the Brahmins, the Raja Nurug was at first very sad, and began to say to himself, "I have unintentionally committed this act of injustice, and how will it be wiped away ;" and after this he continued to perform many acts of charity, and gave many gifts. After the lapse of many days, the Raja Nurug died ; the attendants of Jum took him to Dhurumraj, who on seeing him, rising from his throne, stood up; having afterwards welcomed him, and offered him a seat, he said in the kindest manner, " O great king ! your virtues are many, and sins few ; what will you first receive—the reward of virtue, or the punishment of crime?" On hearing this Nurug said, joining his hands, "Do not O lord ! let my good acts pass away from your mind ; I will first suffer for my sins, and endure affliction

in mortal shape." On hearing these words, Dhurumraj said to the Raja Nurug, "O great king! for the sin of having unknowingly given away a cow a second time, which you had already once given, you must become a lizard in a forest on the banks of the Goomtee, and remain in a dry well; when Shree Krishnu Chund shall descend upon the earth at the end of the Dwapur age, he will grant you release."

O great king! having thus spoken, Dhurumraj remained silent, and the Raja Nurug, being them transformed into a lizard, went and fell into a dry well; and feeding on animals, began to abide there; after the lapse of some ages, Shree Krishnu Chund Jee descended upon the earth at the end of the Dwapur age; when having enjoyed sports and diversions at Bruj, he went to Dwarka and had sons and grandsons. A number of his sons and grandsons went together one day to the forest to hunt;, whilst engaged in hunting, became thirsty; by chance, as they were searching for water in the forest, they came to the brink of the blind well in which Raja Nurug having been born as a lizard, dwelt. As one of them leaned over the well to look into it, he called out to the rest, "Brothers! come and see what a large lizard there is in this well!" They all ran to the spot on hearing this, and standing on the raised stone masonry round the mouth of the well, began to fasten their turbands and waistbands together, and suspending them in the air, tried to draw him forth, and to say to each other, "Brother! we will not go away from this place until we have drawn the lizard out of the well."

O great king! when all their efforts with their turbands and waistbands did not succeed, they procured from the village flax, thread, and grass with which ropes are made, and thick, large thongs of leather; and letting them down the well, and fastening the lizard with them, began to pull forcibly, but the lizard was not even moved thence: then some one went to Dwarka, and said to Shree Krishnu Jee, "O great king! there is an enormous lizard inside a dry well in the forest, which all the children have fatigued themselves in trying to pull out, but it will not come forth."

On hearing these words, Huri rose and started off;

and going along came to the place where all the children were trying to pull the lizard out. On seeing Krishnu, the children said, " Father! see what a large lizard this is; we have for a long time been trying to pull it out, but it will not come."

O great king! having heard this speech, when Shree Krishnu Chund Jee descended into the well, and placed his foot on the lizard's body, he relinquished his form, and became a very handsome man. In the form of Raja, he continued to lay hold of Krishnu's feet, joining his hands, and bowing his head, he solicited him. "O sea of compassion! you have shown me great favour in having taken thought of me in the midst of this great calamity."

Shookdeo Jee said,—Raja! when in the form of a man, he began to address Huri thus, the Judoos' children and the sons and grandsons of Huri being astonished, enquired from Shree Krishnu Chund, "O great king! who is this, and for what crime, being transformed into a lizard, he remained here? Kindly tell us, in order that the perplexities of our minds may be removed." Then Krishnu, without making any reply himself, said to the Raja, "Explain your history, so that all may hear it with attention. Who are you; whence have you come, and for what sin have you obtained this body?" The Raja replied, joining his hands, "You know it all, O lord of the Judoos! But as you ask me to relate my history, I will do so. My name is Raja Nurug, I gave numberless cows to Brahmins for your sake; it so happened that one day I gave a great many cows in alms to Brahmins; on another day one of these cows came back to me; which, without being aware of this circumstance, I gave away with other cows to another Brahmin; as he took the cow away with him, the first Brahmin, recognizing it as his, said to him, 'This cow is mine, I yesterday received it as the Raja's why are you taking it away?' He replied, 'I have just received it at the Raja's, and am bringing it thence; how is it yours?' O great king! those two Brahmins came to me, disputing on this matter; I explained to them and said, 'One of you receive from me a lakh of Rupees in compensation for the cow, and one of you give up your claim to the cow.' O great king! they both obstinately refused to listen to what I said; at length they both went

away angry, leaving the cow with me, I continued to regret, and to be distressed at the circumstance. At the time of my decease the messenger of Jum took me to Dhurumraj, who said, to me, 'Raja ! your virtues are many, and your sins few; say, will you first receive the reward of your virtues, or suffer for your crimes?" I replied, "I will suffer first for my sin." On hearing this, O great king ! Dhurumraj said, 'Raja ! thou hast bestowed upon a Brahamin a cow, which thou hadst already given away; for this fault be transformed into a lizard, and go upon the earth, and remain in a dry well in a forest, on the banks of the Goomtee; when at the end of the Dwapur age, Shree Krishnu Chund having descended upon the earth, shall go to you, you will then be released.' O great King ! from that time I have been lying in blind well, in the form of a lizard, and have meditated upon your lotus feet; you have now come and delivered me from a great affliction, and carried me across the ocean of existence."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! the Raja Nurug having thus spoken, took leave; and, sitting in a chariot, went to Vishnu's paradise; and Shree Krishnu Chund Jee explained to all the Judoos' children, and began to say, 'Do not any of you commit a crime against a Brahmin, nor seize on a Brahmin's portion; whatever you may have vowed in your minds to offer, keep back no portion of it ; speak the truth to Brahmins. Jum has inflicted this punishment on one, who received back what had been given to a Brahmin; continue to be the servants of Brahmins; submit to all the transgressions to Brahmins; whoever respects a Brahmin respects me, let not any one think a Brahmin and me separate from each other; he, who shall suppose that there is a difference between me and a Brahmin, shall fall into hell; and he who shall treat with consideration and honour a Brahmin, shall obtain my favour; and shall, without doubt, go to heaven."

O great king ! having thus spoken, Shree Krishnu Jee took them all thence, and returned to the city of Dwarka.

CHAPTER LXVI.

SHREE SHOOKDEO JEE said,—O great king ! on one occasion Shree Krishnu Chund, the root of joy, and Bulram, the abode of happiness, were sitting in jewelled house, when Buldeo Jee said to Krishnu, "Brother! when Kuns sent to invite us from Brindabun, and we went off to Muttra, then you and I promised the cowherdesses, and Nund and Jusodha, that we would return quickly; we have not gone there, but taken up our abode at Dwarka; they will be thinking of us. With your permission, I will go and see the place of our birth, and will offer them consolation." Krishnu gave his consent; and upon this, Bulram took leave of them all, carrying off plough-share and pestle; and, mounting his chariot, started off.

O great king ! the Rajas of all the cities, towns and villages, Bulram Jee passed through, came out to welcome him, and escorted him with the greatest politeness; and he offered consolation to each of them. After some days' journey, Bulram Jee arrived at the city of Awuntika ; he paid his respects to the spiritual preceptor, who had instructed him in knowledge, and staid about ten days with him. On taking leave of his preceptor, Buldeo Jee went on to Gokool, and beheld the cows ever where in the jungle with their mouths open, not having eaten any grass, thinking of Shree Krishnu Chund, their minds wrapt up in the tones of his lute, wandering about lowing and panting ; and behind them the cowherds' children singing Huri's praises, and imbued with affection for him, were going along ; and on all sides the inhabitants of the city were commending Krishnu's exploits and sports. Seeing this condition of the inhabitants and of the cows, on arrival at his birth-place, Bulram took compassion upon them, and his eyes filled with tears ; all the cowherd's children came runing out, when they saw the flag and banner on the chariot, supposing that Shree Krishnu Cound and Bulram had come. Bulram descended from his *ruth* at their approach, and embraced and began to make the kindest enquiries from each of them ; in the meanwhile, some one told Nund and Jusodha, "That Buldeo had arrived." On hearing the news, Nund and Jusodha, and the cowherds

rose and rushed out. Bulram, when he saw them from a distance coming towards him, ran and threw himself at the feet of Nund Rae; then Nund Jee shedding tears of joy, raised Bulram, and embraced him with the utmost affection, and forgot all the pains of separation; Bulram then went and laid hold of Jusodha's feet, who fondly clasped him to her bosom: she embraced and clung to his neck, tears streaming from her eyes.

Having recited thus much of the history, Shree Shoodkeo Jee said to the Raja,—O great king ! after this interview, Nund Rae Jee took Bulram into the house, and began to make kind enquiries, asking," If Oogursen and Basoodeo, and the Judoos, and Shree Krishnu Chund the root of joy, were all well. Do they ever think of us?" Bulram said, "Through your favour, they are all well and happy, and constantly sing of your good qualities." Nund Rae was silent when he heard this, then the Ranee Jusodha, tears filling her eyes as she thought of Krishnu, said with great emotion, "Buldeo Jee! is Shree Krishnu, the star of my eyes, well?" Bulram replied, "That he was quite well." Jusodha then began to say, "Buldeo! since Huri went hence, here has been a darkness before my eyes; and I think of him constantly, day and night, (during the eight puhurs)—and he has entirely forgotten me, and gone and taken up his abode at Dwarka; and behold, my sisters, Dewukee and Rohnee, have also relinquished all affection for me, consider Gokool as near Muttra; you have thought hitherto that we lived at distance, Huri would come to see us and pay us visit; but they, (that is, Rohnee and Dewukee) have arranged that he shall not have another interview with us.

O great king! when having thus spoken, Jusodha was in a state of the greatest agitation, and began to weep, Bulram Jee entered into explanation with her, and made her understand how matters really stood; and inspired her with confidence; afterwards when he had taken refreshment, and eaten pawn, and came out of the house, he saw that all the women of Bruj were emaciated and desponding; with dishevelled hair, a dirty appearance, depressd in spirits, neglecting their domestic affairs, deeply in love, in the highest excitement of youthful desire, singing the good qualities of Huri, restless at his absence,

and going about in every direction like drunken persons.

O great king ! on seeing Bulram, they came running to him with the greatest delight ; and making obeisance, surrounded him on all sides; and with joined hands, began to question him, and say, " Tell us, O Bulram ! the abode of happiness, where does our soul, the lovely Krishnu, now dwell ? Does Beharee ever think of us or has he forgotten all his former love, since he obtained a throne ? Since he went hence, he has once sent us a message through Oodho to perform penance ; and has taken no further thought of any one ; and as he has now gone to take up his abode in the sea, why should he make enquiries about any of us ?" On hearing these words, one of the cowherdesses said, "Friend ! who would regret the love of Huri, after seeing the manner he has treated us all? He is not beloved by any one, he who has turned his back upon his father and mother ; he does not remain an hour without Radha, and it is she, who has made him stay away ; again what have you and I gained by leaving our homes, sacrificing all respect for our families, and for the world, abandoning our sons and husbands, and fixing our affections upon Huri; having embarked us on the boat of love he has altogether left us in the midst of the sea of separation; and we hear, that Krishnu has now gone to Dwarka, and contracted many marriages ; and that he has also married sixteen thousand one hundred and eight Rajas' daughters, whom Bhomasoor had kept confined. They have had sons and grandsons, why should he leave them and come here ?" Another cowherdess said, "Friend ! do not regret in any way on account of the reports about Huri, because Oodhe Jee came and mentioned all his good qualities." She again said, "Friends ! act now according to my suggestion—let us, having been allowed to touch the feet of Bulram, continue to sing to in praise of his good qualities. He is fair, and not of black coloured body ; he will not practise deceit" Bulram said in reply, " I have made this journey for your sakes, I have come here to tell you; and for this purpose Krishnu sent me to Bruj I will stay two months with you, and dance the circular dance, and fulfil all your expectations."

O great king ! Bulram Jee, having thus spoken,

gave a command to the women of Bruj : " As this is the night of the full moon of Chuetru, adorn, yourselves, and go into the forest ; and I will engage in festive songs and dance with you." Having thus said, Bularm Jee went in the evening to the forest, and all the women of Bruj, followed him, wearing elegant dresses, and ornaments and adorned from head to foot, came to Buldeo, they all remained bending their heads. The beauty of Buldeo cannot be described ; of the colour of gold, he was dressed in blue dress ; his moon-like countenance and lotus eyes captivated all hearts ; an ear-ring shown with lustrous beauty in one of his ears, as though the sun and moon dwelt together ; the other ear had drunk of the flavour of the celebrity of Huri ; and he did not fasten an ear-ring in it. Jewels in profusion were fastened on all parts of his body, the splendour of which baffles description. The women fell at his feet, saying, " Engage in sports and delightful festive songs and dance with us"

O great king ! on hearing this request, Bularm Jee made the mystical sound of " *Hoon*, "on uttering which all the materials, necessary for the festival were immediately produced. The cowherdesses then abandoning all care and modesty, giving themselves up to the passoin of love, began to sing and play upon lutes, drums, cymbals, pipes, and other musical instruments of all kinds, and gratify Bulram by their merry-making and dancing, and blandishments.

On hearing them play and sing, and seeing them dance, Buldeo Jee was delighted ; and having drank some spirituous liquor, began to sing and dance, and engage in every kind of sports, and enjoy mutual pleasure; at that time the gods, celestial musicians and choristiers, and the demi-gods, accompanied by their wives, and sitting in chariots, singing the praises of Bulram, rained flowers form the sky. The moon and the assembly of the stars beholding the happiness of the festive assembly, poured down nectar from their rays, the air became still, and the course of water was stopped.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king ! in this manner Bulram Jee engaged at night in festive songs and dances with the women of Bruj, during the month of Chuetru

and Byaskh, and in the day-time made Nund and Jusodha happy by relating the history of Huri. One night, whilst engaging in festivities, Bulram Jee having gone and reposed on the banks of the river, said angrily, "Jumna! flow thou here, and forming a thousand streams, bathe me with thy waters; if thou obeyest not my command, thy waters shall be divided into several portions," When, O great king! the Jumna through pride would not attend to what Bulram Jee said, he drew her towards him with his plough and bathed, and from that day the Jumna has been bent at that spot. Having bathed and got rid of all his fatigue, Bulram Jee made all the cowherdesses happy; and, taking them with him, went form the forest to the city; there the cowherdesses said, "O lord of the Judoos! take us hence with you."

Having heard this request, Bulram Jee encouraged the hopes of the cowherdesses; and having inspired them with confidence, allowed them to take leave, and went himself to take leave of Nund and Jusoda. He then explained to them and gave them comfort also; and after a stay of some days took leave and set off for Dwarka, where he soon arrived.

CHAPTER LXVII.

Shree Shookdeo Jee said,—O great king! there was a Raja named Poúnrik, in the city of Kasee, a very powerful and glorious monarch, who assumed the appearance of Vishnu and imposed, upon all people by deciet and force; he constantly wore a yellow dress, a necklace composed of fine jewels, produced from the elements of nature, a garland of pearls and a garland composed of various jewels; and carrying about with him a shell, quoit, club and lotus he made two wooden hands for himself; and having placed upon a horse a wooden sovereign of the feathered race, he went about mounted upon it. He called himself Basoodeo Pounrik, and caused himself to be worshipped by all men; whatsoever Raja did not obey his order; he attacked him; and, having fought, reduced him to subjection.

Having narrated thus much of the history, Shree Shookdeo Jee said,—Raja! seeing and hearing of his practices, people began to say in every country, city, village and house, "One Basoodeo has appeared in the

country of Bruj, in the family of Judoo, and he dwells in the city of Dwarka; another has now come to Kasee, which of the two shall we look upon and respect as the true one?" Such was the talk in every country; when, having made some discovery, Basoodeo Pounrik came one day into his own court, and said, "Who is Krishnu that lives at Dwarka, whom the world calls Basoodeo? He has come upon the earth for the sake of his worshippers, and has there assumed an appearance like mine." Having thus spoken, he sent for a messenger; and entering into very minute explanations with him, despatched him to Dwarka to Shree Krishnu Chund Jee, saying, "Tell all persons, who are wandering about in an appearance like mine, to relinquish that appearance, and if they do not relinquish it, prepare to fight with them." On receiving the order the messenger, taking leave, started from Kasee and arrived at the city of Dwarka; and appeared in the court of Shree Krishnu Chund Jee. Krishnu asked him, "Who he was, and whence he had come?" He replied, "I am a messenger of Raja Pounrik, of the city of Kasee; I am come to deliver a message to you from my master, which, with your permission, I will mention." Shree Krishnu Chund granted permission. When he had done so, the messenger standing up with joined hands, began to say, "O great king! Basoodeo Pounrik says, 'That he is lord of the three worlds and creator of the universe, and asks who you are, who having assumed his appearance, and fled from fear of Joorasindhoo, have come to live at Dwarka; you must either immediately give over imitating him in outward appearance and seek his protection; or he will come and destroy you together with all the descendants of Judoo, and having removed the burthens of the earth, will cherish his own worshippers; I am Pounrik, the unseen, the invisible, the without form; gods, sages, saints and men offer prayers, penance, sacrifice and gifts, continually to me; I, as Bruhmu, am the creator; as Vishnu, the preserver; and as Shivu, the destroyer. In the form of a fish, I resented the sinking Vedas; in the form of a tortoise, I supported a hill; as a boar, I upheld the earth; descending upon the earth as half man and holf lion, I destroyed the demon Hirunkusyp; in the incarnation of a dwarf, I deceived Buli

when I descended as Ram, I destroyed the great devil, Rawun. This is my occupation, that, whenever demons vex my worshippers, I descend upon the earth, and remove its burthens,"

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! the messenger of Basoodeo Pounrik was thus speaking, and Shree Krishnu Chund, the root of joy, seated on a jewelled throne amidst an assemblage of Judoos, was listening and laughing, when one of the descendants of Judoo exclaimed, "Has the regent of the dead come to take thee away, that thou speakest thus; we will kill thee, thou low wretch! Thou hast come as the go-between of a deceitful man; if you were not an ambassador, we would certainly put you to death; it is not right to kill a messenger."

O great king! when the descendants of Judoo had thus spoken, Shree Krishnu Jee, having called that messenger, explained to him and said, "Go and tell thy Basoodeo, that Krishnu says, that he is about to give up imitating thy appearance, and to see an asylum with thee, be prepared."

On hearing these words the messenger made a salutation, and took leave; and Shree Krishnu Chund Jee also set out with his army for the city of Kasee. The messenger went and said to Basoodeo Pounrik, "O great king! I have been to Dwarka, and delivered the whole of the message you charged me with to Shree Krishnu; and on hearing it he said, 'Go, and tell thy master to be prepared, as I am about to give up imitating his appearance, and to seek an asylum, with him."

O great king! whilst the ambassador was still speaking, some one came and said, "O great king! why are you sitting thus unconcerned? Shree Krishnu has advanced with his army." On hearing this, Basoodeo Pounrik came forth with his whole army in assumed appearance; and, proceeding onwards, came in front of Shree Krishnu Chund Jee. Another Raja of Kasee came also with him, on both sides the armies were arranged in battle-order: the warlike instruments began to sound, the brave, the resolute and the heroical began to fight; and cowards, leaving the field, to run for their lives; at that time

Basoodeo Pounrik continuing to fight and being in the hands of death, went in his assumed form in front of Shree Krishum Chund Jee, and challenged him. On seeing him in that counterfeit dress, the descendants of Judoo said to Shree Krishnu Chund, " O great king! how shall we kill him in this likeness?" Krishnu said, "It is no crime to kill a deceitful man in that likeness."

Having thus spoken, Huri gave the order to the quoit, Soodursun, who went and plucked out his two wooden arms; the wooden sovereign of the feathered race was broken at the same time, and the horse ran away; when Basoodeo Pounrik fell, Soodursun cut off his head, and threw it away. On his head being cut off, the Raja Pounrik was released from existence; his head fell in the city of Kasee where his seraglio was, and his wives saw it; they went and tore their hair, saying, Who was the author of this deed? You were not subject to decrepitude, and were immortal. How has your soul departed in a second?"

O great king! on hearing the lamentations of the Raja's wives, a son of his named Soodukoch, came there, and seeing his father's head which had been cut off, greatly enraged and began to say, "I will not rest without revenging myself on him who has slain my father.'

Having proceeded thus far in the narrative, Shree Shookdeo Jee said,—O great king! having destroyed Basoodeo Pounrik Shree Krishnu Chund Jee returned with all his army to Dwarka, and the Raja's son with a view of revenging his father's death, began to perform a very difficult penance to Muhadeo Jee. When he had been engaged some days in this penance, Muhadeo Bholanath came one day highly delighted, and said, "Ask a boon from me." The Raja's son said, " O great king! grant me this boon that I may be revenged on Shree Krishnu for my father's death." Shivu Jee replied, " very good, if you desire to revenge, adopt this plan." He said, " What plan?" Shivu replied, "Offer a sacrifice, repeating the incantations of the Vedas backwards? a female devil will come forth from the life, who will do whatever you tell her.'

When Shivu Jee had thus spoke, the Raja's son, O great king! sent for Brahmins and having built an

altar, and taking sesamum, ghee, barley, sugar, and other requisites for the sacrifice, and mixing them up together, began to offer sacrifice, repeating the incantations of the Vedas backwards. At length, whilst he was engaged in the sacrifice, a female devil, named Kritya, come forth from the hole, in which the consecrated fire was received, who, burning all the cities and villages, and the whole country in rear of Shree Krishnu Jee, arrived at the city of Dwarka, and began to set the city on fire. Seeing the city in flames, all the descendants of Judoo went in consternation of Shree Krishnu Chund Jee, and called out, "O great king! how shall we escape from this fire, it is burning down the whole city?" Krishnu replied, "Be not at all alarmed, this is a female devil, named Kirtya, who has come from Kasee; I will immediately make arrangements with regard to her."

O great king! having thus spoken, Shree Krishnu Jee gave the order, to the quoit, Soodrsun, to attack and put her to fight, and to go at once and set fire to the city of Kasee. On receiving Huri's order, the quoit, Soodursun, put to flight and destroyed Kirtya, and went forthwith and set Kasee on fire. The inhabitants fled from place to place in great distress; and bitterly abused Soodukoch. The quoit returned, after having fired the city, and came and told Krishnu.

CHAPTER LXVIII

Shree Shookdeo Jee said,—O great king! I will now relate, how Bulram, the abode of happiness, the receptacle of beauty killed the monkey Doobid; listen with attention. One day Doobid who was the minister of Soogreet, and brother of the monkey, Mindree, and the friend of Bhomasoor, began to say, "There is a thorn in my mind, which always pains me" On hearing this, some one enquired, What is it?" He replied, "I will kill him, who has destroyed my friend Bhomasoor, in order that the grief of my mind may depart."

O great king! having thus spoken, he went on one occasion, in great wrath, to the city of Dwarka, laying waste the country of Shree Krishnu Chund, and harassing the people. He set some afloat by pouring down rain, he sent down flames and burnt others, some he knocked down with a hill, he dashed hills upon others,

some he drowned in the sea, he bound others, and hid them in caves, he ripped open the bellies of some, some he killed with uprooted trees. He thus constantly vexed the people; and wherever he found sages, holy men and gods sitting, he poured down upon them dung, urine, and blood: thus afflicting and oppressing the people, he went at length to the city of Dwarka; and assuming a very small form, sat on the palace of Shree Krishnu Chund. On seeing him, Krishnu's wives, shutting all the inner doors, ran off and hid themselves; he then having obtained intelligence of Bulram, ascended the hill Kewut, thinking to himself, "I will first kill Bulram, and afterwards destroy Krishnu's life." At the place, where Buldeo Jee was diverting himself with his wives, Doobid, O great king! who was concealed, saw that Bulram had been drinking, and that he had taken all his wives with him into the middle of a tank, and was engaged in various sports with them, and singing and bathing. On witnessing this scene, Doobid climbed up a treee and chattering and uttering angry cries, began to leap and jump about the branches, and play all kinds of tricks; and defile a water-pot filled with spirituous liquor, and the clothes of all of them which were lying about. On seeing the monkey the women were frightened, and exclaimed, "O great king! whence has this monkey come, who has frightened us, and defiled all our dresses? When Buldeo heard this speech, he came out of the tank, and laughingly threw a clod of earth at the monkey, who, supposing him to be intoxicated, came down from the tree, chattering and enraged; he first upset the contents of the large earthen vessel filled with spirituous liquor, which was placed on the bank of the tank, and tore all the clothes into strips. Bulram Jee was then angry, and poised in his hand his plough and pestle, and the monkey becoming as large as a hill, came in front of Bulram, prepared to fight; Bulram brought into play his plough and pestle, and the monkey hurled trees and hills. They both closed and had a fierce encounter, and neither moved back at all from his position.

O great king! these two mighty beings were contending resolutely with each other, and practising all kinds of feints and stratagems; but the spectators were

ready to die of fright: at length Bulram, perceiving that they were all distressed, threw down and killed Doobid. Gods, men and sages were all rejoiced at his death, and their griefs were dispelled; the delighted gods rained flowers and raised shouts of victory for Bulram.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king! that monkey had existed since the Treta age, which Buldeo Jee killed and released from existence. Bulram, the abode of happiness, having gratified them all, brought them with him thence to the city of Dwarka, and related all the circumstances of the destruction of Doobid to the descendants of Judoo.

CHAPTER LXIX.

Shree Shookdeo Jee said,-Raja! I will now relate to you the history of the marriage of Luchmuna, the daughter of Doorjodhun, how Sumboo went to Hustinapoor and married her. O great king! when the Raja Doorjodhun's daughter, Luchmuna, was marriageable, her father sent letters of invitation to Rajas of different countries and appointed a day for the bride to select her own husband; having received intelligence of the day that had been appointed, Shree Krishnu Chund's son by Jamwutee, named Sumboo, came also to witness the ceremony. On arriving there he beheld Rajas of all countries powerful, possessed of excellent qualities, the receptacles of beauty, very intelligent, wearing elegant dresses and jewelled ornaments, armed and silent, standing in the midst of the assemblage, and the Kouruvus were standing in like manner behind them; musical instruments resounded here and there outside; and inside musicians and singers were engaged in fesivities; in the centre of all the Raja's daugher, the beloved of her mother and father, was moving about like a pupil of the eye, with a garland in her hand, and saying to herself, "Whom shall I marry?"

O great king! when that sweet dispositioned girl, the abode of beauty, carrying a garland, and blushing, came, in the course of her circling, opposite Sumboo; he laid aside all reserve and bashfulness, and seizing fearlessly by the hand, and seating her in his chariot,

proceeded homewards. All the Rajas looked on in silent surprise, and Kurun, Drun, Sulup, Bhoorisruwa, Doorjodhun, and Kouruvus did not at that time say a word; afterwards, being very angry, they began to say to each other, "See what he has done, spoiling all our pleasure, and making a happy occasion disagreeable!" Kurun said, "It is the constant practice of the descendants of Judoo to do acts of violence on occasions of pleasure and rejoicing." Suti said, "They are men of low caste, who have lately been exalted; since they obtained sovereignty, they have become insolent and domineering." On hearing these words, all the Kouruvus in great wrath, and seizing their arms, rushed forth, saying, "Let us see what mighty man will take away the girl from before us," and they went and surrounded Sumboo on the road. Warlike weapons were brought into play on both sides, when at length the battle had lasted some time, and Sumboo's charioteer had been killed, and he himself had descended from his chariot, they surrounded and carried him away bound; making him stand upon the middle of the assembly, they enquired, "Where is thy mighty power now gone?" He was ashamed at hearing this; at this time, Narud Jee having come, said to Doorjudhun and all the Kouruvus, "This is Shree Krishnu's son, by name Sumboo, do not say anything to him; whatever was to happen, has happened; Shree Krishnu and Bulram will come here with an army, prepared for battle, immediately they receive intelligence of him; whatever you have to say to him or hear from child, whatever act has boyish understanding my have done."

O great king! having thus spoken, Narud Jee took leave and proceeded to the city of Dwarka, and went and stood in the court of the Raja Oogursen; they all rose at seeing him and bowed their heads, and instantly brought a seat for him; Narud Jee when seated said, "O great king! Kouruvus have bound Sumboo, and have inflicted, and are still inflicting great pain upon him. If you wish to take thought of him, do now; otherwise it will be difficult for Sumboo to escape. The Kouruvus have become very proud, and have shown no respect or consi-

deration for you; they have bound the child in a manner that any one would bind an enemy." Raja Oogursen was very angry at hearing this, and having summoned the descendants of Judoo, said to them, "Take all my army and advance against Hustinapoor, and having killed the Kouruvus, release and bring Sumboo here." When the army was ready to set out on receiving the Raja's order, Bulram Jee went to explain to the Raja Oogursen, and said, "O great king ! do not send an army against them; with your permission, I will go and complain to them and will have Sumboo released, and will bring him away with me; I well see why they have bound him; unless I go, the reason of this act will not appear." Upon this, the Raja Oogursen gave Bulram Jee permission to go to Hustinapoor; and Buldoo Jee went from Dwarka, accompanied by several great Pundits, Brahmins, and by Narud, the sage, and arrived at Hustinapoor. Bulram, on his arrival, having encamped on a piece of enclosed ground, said to Narud Jee, "O great king ! we have encamped here; please go and inform the Kouruvus of my arrival." On receiving this order, Narud Jee went to the city and gave information of Bulram's arrival; having heard this news, they all prepared to go out and meet him; Bheekmuk, Kurun, and Dron went together, taking handsome cloth dresses as presents. Doorjodhum went hastily forth, saying, "My spiritual preceptor, Sunburkhun, has come."

Having recited thus much of the history, Shree Shookdeo Jee said to the Raja,—O great king ! all the Kouruvus went to the enclosure where Bulram was encamped to visit him, and offered him presents; and having fallen at his feet joining their hands, eulogized him highly; after this having applied perfume and sandal, and putting a garland of flowers upon him and spreading silken cloths, they conducted him, in musical procession, to the city; they then entertained him with all kinds of delicacies; and sitting near him, made various enquiries, "O great king ! why have you come here ?" Bulram Jee replied, "I have been sent by the Raja Oogursen to deliver a message to you." The Kouruvus said, "What message?" Buldeo Jee replied, "The Raja says, that it was not becoming in you to do an act of enmity towards

him ; you were many, and he a single child ; you fought with him, abandoning all understanding and discrimination ; you intentionally committed a great injustice and, relinquishing respect for the world, laid hold of Krishnu's son ; you have now become very proud, and have designedly afflicted him."

O great king! on hearing these words, the Kouruvus said, very angrily, "Enough! enough! Bulram Jee, do not exalt Oogursen any more, as we will not listen to you: it is scarcely four days since no one knew or respected Oogursen; from the time he connected himsel with us he has obtained high rank, and has now sent us a haughty message: is he not ashamed, considering that he obtained sovereign power sitting quietly at Dwarka, to forget entirely his former condition, and now to say whatever he pleases? Does he forget the day, when he used to associate and eat with cowherds and Goojurs at Muttra? We have now reaped the fruits of allowing him to eat with us, and forming an alliance with him, and procuring sovereign power for him. If we had done these good acts to a respectable man, he would have been thankful for them all his life: some one has said truly, "That the friendship of a mean person is like a wall of sand."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said,—O great king! discoursing much in this strain, Kurun, Dron, Bheekmuk, Doorjodhun, and all the Kouruvus rose haughtily and went to their homes. Bulram Jee laughing at what they had said, thought to himself "They are proud of their royal power and strength, and therefore speak in this strain; otherwise, would they treat with such disrespect that Oogursen, who is the lord of Bruhmu, Rudru, and Indru, to whom the three bow their heads? 'As my name is Buldeo, I will drown all the Kouruvus with their city in the Ganges."

O great king! having thus said, Buldeo Jee in great wrath laid hold of all the Kouruvus and their city with his plough, and took them to a bank of the Ganges, and was on the point of drowning them, when all the Kouruvus came in the greatest alarm and consternation, with joined hands, bowing their heads, and beseeching earnestly, began to say, in a submissive tone, "O great king!

forgive our fault ; we have come to you for protection, save us now, and we will do whatever you may order, and will be always obedient to the commands of Raja Oogursen."

When, O great king ! they had thus spoken, the wrath of Bulram Jee was appeased, and he allowed the city to remain on the site, to which, with his plough, he had drawn it, on the banks of the Ganges. From that day Hustinapoor has been one the banks of the Ganges, formerly it was not there ; he afterwards released Sumboo, and Raja Doorjodhun, having propitiated his uncle aud nephews, and taken them to his house, prepared a festive entertainment, and gave his daughter in marriage to Sumboo according to the prescribed injunctions of the Vedas; and presented her with a very handsome dowry.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king! thus did Bulram Jee go to Hustinapoor, lower the pride of the Kouruvus, release his nephew, and bring him home after his marriage. At that time there was joy in all the city of Dwarka; and Buldeo Jee went and explained to the Raja Oogursen all the circumstances connected with Hustinapoor.

CHAPTER LXX

Shree Shookdeo Jee said,—O great king! it occurred once to Narud Jee to go and see how Shree Krishnu Chund carried on his domestic affairs with sixteen thousand one hundred and eight wives; with this thought in his mind, he came to Dwarka, and beheld outside the city high, lofty trees, flourishing, loaded with fruits and flowers, waving, in the orchards, on which pigeons, parrots, peacocks, and other birds were sitting, and pouring forth pleasing notes; lotuses were blooming in elegant tanks, on which swarms of bees buzzed ; on the banks geese, cranes, and other birds were sporting about; in the flower gardens the gardeners sang sweet strains, and throwing water high and low, saturated the different beds with it ; in some places wheels and leather buckets were brought into play, and on the quays there were crowds of women carrying water on their heads ; the beauty of whom cannot be described; to be appreciated, it must have

been seen.

O great king! Narud Jee, having beheld with delight the beautiful appearance of the forests and groves, saw on going into the city elegant golden houses covered with jewels, and shining brilliantly, on which flags and banners were waving. Wreaths and garlands of flowers were fastened upon each gate-way; at the door were placed pillars of plantain and water-pots of gold, filled with sprouts. From the trellis-work windows and lattices of each house, the smoke of the perfume, burnt at the time of worshipping, came curling forth, like a black cloud; in the midst of which the golden spires shone like lightning; in every dwelling there was worshipping and reading of prayers, and sacrifice and offering of gifts; and in every place people were engaged in adoration and meditation, songs and reading, and hearing the Pooranus; here and there the descendants of Judoo were seated, forming a court, similar to that of Indru, and joy was diffused throughout the city.

Having recited thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! Narud Jee being highly gratified on entering the city; began to say, "To what house shall I go first to find Shree Krishnu Chund ?" Saying this, O great king! to himself, Narud Jee went to Shree Rookmunee's house, where Shree Krishnu Chund was reclining at his ease, and who rose and stood up on seeing him; they brought a ewer of Rookmunee's filled with water; Krishnu having washed Narud Jee's feet, and given him a seat, placed before him perfume, lamps and consecrated food and, offering adoration, began to say to him with joined hands, "Happiness and wealth will follow the man in whose house the feet of good men fall. You have come and paid me, a householder, a visit in my house, for the sake of my salvation."

O great king! when Krishnu had thus spoken, Narud Jee, giving him this blessing, "May you long live to protect Shree Rookmunee," went to the abode of Jamwutee, where he saw Huri, playing at *choupur*. On seeing Narud Jee, Krishnu rose up; when having given him a blessing, Narud went away again; after this he went to Sutbhama's and saw Shree Krishnu Chund seated, and

having oil and perfumed paste applied to his body, Narud Jee returned thnce in silence, because it is written in the Shastrus, "That at the time of the applieation of oil, a Raja should not make a salutation, nor a Brahmin pronounce a benediction." Narud Jee then went to Kalindee's house, and there saw Huri asleep. O great king! Kalindee, on seeing Narud Jee, began to rub Huri's feet, and awoke him; Krishnu, on awaking, approached the sage; and having made an obeisance, said with joined hands, "The feet of holy men are like the waters of places of pilgrimage; wherever they fall, they purify." On hearing this, and having given his blessing, Narud Jee rose and went thence to the residence of Mittrabinda; he there saw Brahmins being fed, and Shree Krishnn serving out food to them; Krishnu said, on seeing Narud Jee, "O great king! as you have done me the favour to come here, please partake of this food, and give me your leavings, and make pure my house." Narud Jee replied, "O great king! I will come again, after having gone round to a few other houses; be pleased to serve out food to the Brahmins, and I will take what is left on my return." With these words, Narud Jee took leave and went to Sutya's house, and there saw Shree Beharee, the benefactor of his worshippers, sitting pleased, and amusing himself; on beholding this state of affairs, Narud Jee went away thence, and having then gone to Bhudra's abode, saw Huri eating; he returned thence to the house of Luchmuna, and there saw Krishnu bathing.

Having proceeded thus far in the narrative, Shree Shookhdeo said,—O great king! in this manner the sage, Narud Jee, went about to sixteen thousand one hundred and eight houses, but did not see a single house without Shree Krishnu in it, and wherever he beheld him engaged in some domestic occupation; having observed this custom Narud was astonished, "That there was not a house without Krishnu in it; wherever I go, there is the beloved Huri; thus has Krishnu spread about his pastimes. In each of the sixteen thousand one hundred and eight houses, the supporter of the hill (Krishnu) remains with one of his wives." The delighted sage said, reflecting, "The deceptive power, which jogees are supposed to possess, belongs to thee, O lord of the Judoos! no one

can understand this power ; and who can escape from it?" O great king ! when Narud Jee, in a state of astonishment, had thus spoken, Shree Krishnu Chund, the bestower of happiness said, "Narud ! be not at all grieved in thy mind ; my delusive power is very mighty, and has been spread over the whole world ; it fascinates even, me, who else has ability to escape from its influence, and who that has come into the world is not affected by it." Narud, having heard this and bowing his head, said, beseechingly, "Take compassion on me, O lord of the Judoos! in order that veneration for thee may exist always in my thoughts, and that my mind, being under the influence of delusion, may not desire objects of sense."

Raja ! Narud Jee, having thus spoken, took leave of Krishnu, and having made the usual parting salutation, returned to his own dwelling, playing on the lute and singing. Shree Krishnu Chund Jee continued his pastime at Dwarka.

CHAPTER LXXI.

Shree Shookdeo Jee said,—O great king ! on one occasion Shree Krishnu Chund was diverting himself with Rookmunee during the night, and she was sitting in a state of ecstatic-delight, and fasting her pattridge-like eyes by gazing on the moon-like countenance of her beloved ; when in the meanwhile the night passed away, birds chirped, there was a red colour in the sky ; the chukoor suffered from separation ; ruddy geese were in pairs, the lotus bloomed, and water lilies withered, the beauty of the moon was diminished, and the splendour of the sun increased ; all people were awake, and began to occupy themselves with their domestic affairs ; at that time Rookmunee Jee, quitting Huri's side, began to engage thoughtfully and modestly in household matters ; and Shree Krishnu Jee, having performed his ablutions, washed his hands and faces, bathed and finished his prayers, meditations, adoration and oblations of water, having given gifts of various kinds to Brahmins, completed his daily work, received the daily offering presented to him early in the morning and eaten it with cloves, cardamums, mace and nutmegs, arrayed himself in elegant clothes and ornaments ; and, putting on arms, went to the Raja Oogursen, and having afterwards come

into the court of the descendants of Judoo, sat upon a jewelled throne.

O great king! at that time a Brahmin went and said to the door-keepers, "Go and tell Shree Krishnu Chund Jee, that a Brahmin is standing at the gate, who is desirous of seeing him; and with his permission, the Brahmin will come in." On hearing what the Brahmin said, a door-keeper went and informed Bhugwan, "O great king! a Brahmin is standing at the gate, desirous of seein you; and, with your permission, he will come into your presence." Huri replied, "Bring him immediately." On Krishnu uttering these words, the door-keeper ushered the Brahmin quickly into his presence; and, on seeing him Shree Krishnu Chund descended from his throne, and, having made an obeisance, and advancing and taking him by the hand, brought him into the palace, and having seated him by his side on the jewelled throne, thus addressed him, "Say, O divinity! whence, and for what purpose hast thou come?" The Brahmin replied, "O sea of compassion and brother of the poor! I have come from the Mogudh country, and bring a message from twenty thousand Rajas." Krishnu enquired, "What message?" The Brahmin replied, "O great king! the twenty thousand Rajas, whom Joorasindhoo has forcibly confined, putting hand-cuffs and leg-irons upon them, have, with the utmost submissiveness, sent this message by me to you. 'O lord of the poor! this is your custom that whenever demons vex your worshippers, you descend upon the earth and afford them protection. O lord! in the same manner, that you released Purhlad from Hirunkusyp, and an elephant from the shark; be pleased compassionately, to release us also now from this great affliction; we are in grievous trouble; and with exception of you, no one has power to rescue and deliver us from this heavy calamity."

O great king! on hearing these words Krishnu being mercifully disposed towards them, said to the Brahmin, "O divinity! do not suffer anxiety any more on their account; it shall now be my office to remove their afflictions." The Brahmin was gratified by this speech of Shree Krishnn Chund's, and began to give him a blessing. In the meanwhile Narud Jee made his appearance

there, and Shree Krishnu Chund, having made a salutation to him, enquired, "Narud Jee! you go and come everywhere, tell me how are Joodisthur and the other Pandoos, my five brothers, getting on now-a-days, and what are they about? It is long since I heard anything about them; and for this reason my thoughts are occupied with them." Narud Jee replied, "O great king! I am just come from them; they are quite well, but are much and anxiously occupied in making preparations for a royal sacrifice, and are saying repeatedly, "Without Shree Krishnu Chund's assistance, our sacrifice will not be complete." For this reason, O great king! be pleased to adopt my suggestion, and first make arrangements for their sacrifice, and afterwards proceed elsewhere."

O great! on hearing this speech of Narud Jee's, Krishnu sent for Oodho Jee, and said to him, "Oodho! you are my friend, never absent from my mind or sight; there is an immense crowd at both places; to which will you go first, O brave warrior? many Rajas, suffering grievous misfortune, are expecting my approach, and here the Pandoos have prepared a sacrifice." Thus did Krishnu address Oodho.

CHAPTER LXXII.

SHREE SHOOKDEO JEE said,—O great king! Shree Krishnu Chund Jee allowed the Brahmin to take leave, who brought the message of the Rajas, having first said to him, "O divine being! go and say from me to all the Rajas not to be at all anxious, as I shall come soon and liberate them." With these words, O great king! Shree Krishnu Chund dismissed the Brahmin, and having taken Oodho Jee with him, went into the court of the Rajas Oogursen and Soorsen, and mentioned all the news he had heard in their presence. On hearing which, they were silent; upon this Oodho Jee said, "O great king! do these two things; first, release the Rajas from the power of Joorasindhoo, and afterwards go and make arrangements for the sacrifice; because no one except a Raja, can take part in a royal sacrifice; and there are twenty thousand Rajas collected at that place; if you will set them free, they will, without invitation, assist in the sacrifice, showing you the greatest respect for your favour to them. O great king! if any one else were to

conquer the ten quarters of the world, he would not find so many Rajas collected together ; it is therefore most advisable that you go to Hustinapoor; and uniting and consulting with the Panduvus, do what is aecessary to be done." O great king ! Oodho Jee after this again said, " Raja Joorasindhoo is very liberal, and a great respecter and worshipper of the cow and Brahmin; every one who asks for anything receives it; no beggar ever returns disappointed from his presence; he never speaks falsely and fulfils every promise he makes, and he has the strength of ten thousand elephants; which strength is equal to that of Bheemsen. Lord! if you go there, take Bheemsen also with you; I have an idea, that he will perish by Bheemsen's hand."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit,—Raja ! when Oodho Jee had thus spoken, Shree Krishnu Chund, having taken leave of Rajas Oogursen and Soorsen, said to the descendants of Judoo, "Get my army ready, as I shall go Hustinapoor. " On hearing this, the descendants of Judoo arranged and brought the whole army, and Krishnu accompanied it with his eight queens.

O great king ! when Shree Krishnu Chund, accompanied by his family and army, and sounding the great kettle-drum, proceeded from the city of Dwarka to Hustinapoor, the beauty of the scene exceeded all description; in front of all were the castles of the elephants; on the right and left was the protection of chariots nad horses ; in the centre was the seraglio ; and, in rear of all accompanied by his army, and affording universal protection, came Shree Krishnu Chund Jee ; wherever they encamped, a handsome, elegant city of many koss in extent was formed. The Rajas of different countries came in a state of alarm to pay visits, and offer presents ; and Krishnu, seeing that they were terrified, consoled them in every way; at length, having proceeded with this great pomp and show, Huri arrived with them all in the neighbourhood of Hustinapoor. Upon this, some one went and said to the Raja Joodisthur, " O great king ! some monarch, with a very large army and a great retinue of followers, has advanced into your county ; be pleased to take measures quickly for arresting his pro-

gress, otherwise he will be here immediately."

The Raja Joodisthur, O great king! was alarmed at these words, and sent his two younger brothers, Nukool and Suhdeo, to confront Krishnu, having given them this instruction, "See and come and inform me what Raja is coming to attack us." On receiving the Raja's order, Suhdeo and Nukool went to see who had come, and on their return reported to the Raja: "O lord of our lives! Huri has come." On hearing this, the Raja banished all anxiety. Raja Joodisthur being greatly delighted, sent afterwards for Bheem and Urjoon, and said to his four brothers, "Go all of you in advance to meet Krishnu, and bring him here with you."

Having received, O great king! the Raja's order, and heard of Krishnu's arrival the four brothers were very much pleased, and taking with them the necessary presents and materials for offering adoration, and accompanied by learned Pundits, they went forth with music playing, and singing songs to bring Krishnu in; at length, having met him with great respect and reverence, and offered presents and adoration in the manner prescribed by the Vedas, the four brothers brought Krishnu with them into the city in musical procession; spreading silken cloths on the road for him to walk upon, showering down flowers of silver and gold, sprinkling perfumes, sandal and rose-water, and presenting sweet scents, lamps, and consecrated food. The Raja Joodisthur was exceedingly gratified to meet Krishnu, and considered that all his wishes in life had been accomplished. After this, all persons outside and inside the city had cordial meetings, observing the usual ceremonies, and mutually interchanged civilities and kindnesses, and were in the highest degree pleased; joy was diffused everywhere, and Shree Krishnu Chund, by staying there, made them all happy.

CHAPTER LXXIII.

Shree Shookdeo Jee said,—O great king! one day Shree Krishnu Chund, the sea of compassion, the brother of the poor and the benefactor of his worshippers, was sitting in an assembly of wise men, sages, Brahmins and Chutrees, when the Raja Joodisthur came; and, beseeching earnestly and bowing his head, said to him with joined hands, "O lord of Shivu and Bruhmu! gods, sages,

holy men, and jogees constantly meditate on you ; you are the unseen, invisible and impenetrable ; no one understands the secrets of your nature ; holy men and jogees meditate on you with profound attention ; but you do not for a moment enter their minds ; you appear to us at our home, and have an affection for your worshippers ; the sports you engage in, Mohun, no one can comprehend ; the world has been deceived by your delusive power ! You behave towards us as a mortal ; you look upon those as your superiors, who bear you in remembrance. O lord of the world ! you are far from the proud man, and root of the life of the speaker of truth."

O great king ! having thus spoken, Raja Joodisthur then said, "O merciful to the poor ! through your compassion, all that I had in view has been accomplished, but I have still one desire. Krishnu enquired, "What is it?" The Raja said, "O great king ! it is my wish to perform a Royal Sacrifice, and present it as an offering to you ; and thereby cross over the sea of the world." On hearing these words, Shree Krishnu Chund was delighted, and said, "Raja ! you have formed a good wish; by this gods, men, saints and sages will all be gratified; this will be agreeable to all, and it is not at all difficult for you to do this; because your four brothers, Urjoon, Bheem, Nukool and Suhdeo, are very renowned and powerful; there is not any one in the world now who can oppose them: first send them forth to conquer, and bring under subjection the Rajas of the quarters of the world, and after that perform the sacrifice at your ease."

Raja ! when Krishnu had thus spoken, the Raja Joodisthur, sent for his four brothers, and giving them armies, sent them in four different directious; Suhdeo Jee went to the South, Nukool to the West, Urjoon to the North, and Bheemsen to the East. Some time after this, O great king! the four brothers, by the glorious favour of Huri, having conquered the seven islands and nime divisions of the earth, and subjugated the Rajas of the ten quarters, brought them back with them : at that time Raja Joodisthur, having joined his hands, said to Shree Krishnu Chund Jee, "O great king ! through your aid this business has been accomplished; what are your orders now?" Upon this, Oodho Jee said, "O incar-

nation of justice ! the kings of all countries have come, with exception of the Raja Joorasindhoo, of the Mugudh country, who is not under your authority ; and until he shall be made subject to you, it will not be of advantage to perform the sacrifice. The Raja Joorasindhoo, the son of Jydruth, is very mighty and renowned, and liberal and just; every one has not power to oppose him" When the Raja Joodisthur, having heard this, was sad, Shree Krishnu Chund said, "O great king ! be not at all anxious, but give the order to my brothers, Bheem and Urjoon, and to me, and we will either by force or stratagem, bring him here bound, or kill him." On hearing these words, Raja Joodisthur gave the order to the two brothers, and then Huri, accompanied by the two brothers, took the road to the Mugudh country ; when they had advanced some distance on their journey, Shree Krishnu Chund Jee said to Urjoon and Bheem, " Travel as Brahmins, and let us kill our enemy by stratagem or force."

O great king ! having thus spoken, Shree Krishnu Chund Jee assumed the appearance of a Brahmin, and Bheem and Urjoon did the same also. The three having drawn three horizontal lines across their foreheads, and taking each a book under his arm, went along assuming the same bright, handsome, elegant and well-arranged apearance, as the three properties of humanity, truth, passion and ignorance, would assume, if they put on corporal form ; or as the three-times, present, past and future, would assume. At length, after some days' journey, they arrived in the Mugudh country, and at mid-day stood at the gate of the Raja Joorasindhoo. On, seeig their appearance, the gate-keepers went and said, to the Raja, "O great king ! three Brahmins, guests (or, beggars), of very splendid appearance, great Pundits and very intelligent, are standing at the gate, desirous of something. What are your orders to us?"

O great king ! at these words, Raja Joorasindhoo rose up, and came to where the Brahmins were standing ; and, having made an obeisance to the three, conducted them with the greatest respect and deference to his house ; afterwards, having seated them on a throne, he stood in their presence with joined hands, and looking at them, and reflecting, said, " The beggar, who being a great

Raja, comes to another man's gate, is called a guest; you are not Brahmins, but strong, powerful men of war, deceit of any kind is wrong ; if a thug (or imposter) come as such, he is regarded in his proper character, and not as an honest man ; the lustre of your Chutree appearance cannot be concealed: you seem to be resolute, bold, strong men. You three brothers are splendid to behold, bestowers of boon like Shivu, Bruhmu, and Vishnu. This is what appears probable to me; but do you, O deities! give an explanation yourselves ; whatever you may desire I will do for you, and will not swerve from my agreement. A liberal man never speaks falsely, and will not keep back his wealth body or anything else; I will make you any present you ask for ; my children, wives, anything I may have, and my life."

On hearing these words, Shree Krishnu Chund Jee said,—"O great king! once on a time, there was a very liberal Raja, named Hurchund, whose fame is still spread abroad in the world; on one occasion, there was a famine in Raja Hurchund's country; and in consequence of the dearth of grain, vast numbers of people began to die. Upon this, the Raja sold all his property, and gave food to his people ; when all his country, towns and wealth were gone, and the Raja was left without any money, one evening he was sitting hungry with his family, when Biswamittru came, and, in order to test his truth and sincerity, said, "O great king! give me wealth, and derive the same advantage from doing so, as you would derive from giving a daughter in marriage.' On hearing this speech, the Raja brought out all that was in his house, and gave it to him; then the holy men said, 'O great king! my business will not be completed with this much money.' After this the Raja sold his male and female servants, and brought the proceeds, and gave them to the sage ; and having expended all his wealth, and sold all his servants, he was left without money and without servants, and only with his wives and children. The sage again said, O form of justice! my business has not been accomplished by the money you have given me, to whom shall I go now, and ask for more ? I do not know of any one in the world, who is wealthier, more virtuous, and liberal than you are. Yes, there is a Chundal

named Soopuch, who is a vessel of wealth; if you tell me to do so, I will go and ask him for money, but I am ashamed to do so, for one reason, that having begged from so liberal a Raja, what should I beg from him?" O great king! on hearing these words, Raja Hurchund took Biswamittru with him, and went to the house of that Chundal, and said to him, 'Brother! keep me in pledge for a year, and fulfil his wishes for him.' Soopuch said, 'How will you be able to do my work, and banish all pride and passion from your mind? You are a very illustrious and mighty Raja; and the service you will have to perform for me is of a low, menial kind and severe, O great king! my business is to keep watch in a cemetery, and to receive a tax on every corpse that comes there, and afterwards to watch and guard my own house; if you can do this, I will give the rupees required, and keep you in pledge." The Raja said, 'Well, I will serve you for a year; give him the money." When the Raja had thus spoken, Soopuch counted out the money to Biswamittru, which he took away to his home; and the Raja remaining at the Chundal's house, began to wait upon him. After some days, Raja Hurchund's son Roobidas, dies; and his mother went with her son's corpse into the burying place; and as she was on the point of lighting the funeral pile she had erected, the Raja came and asked for the tax; the Ranee being displeased and grieved said, 'Consider and reflect, O Raja! this is your son, Roobidas, and I have nothing wherewith to pay the tax, except this cloth, which I am now wearing.' The Raja replied, 'I have no option in the matter; I employed on my master's business, and if I do not do his work, my character for truth will be lost.' O great king! when the Ranee, on hearing this, put her hand on the border of the cloth to take it off, the three worlds trembled. Upon this Bhugwan, who had observed the sincerity of the Raja and Ranee, first sent a chariot, and afterwards having appeared himself, liberated all three. O great king! when Bruhmu having restored Roobidas to life, seated the Raja and Ranee together with their son, on a chariot, gave the order to proceed to the celestial paradise, Raja Hurchund joining his hands, said to Bhugwan, 'O brother of the poor puri-

fying the guilty and kind to the wretched! how can I go and dwell in paradise without Soopuch? Having heard this speech, and knowing the Raja's secret wishes, Huri, the benefactor of his worshippers, the sea of compassion, granted deliverance to Soopuch, together with the city in which he abode, and to the Raja, Ranee and their son. There Hurchund obtained immortality; and here for ages, his fame has been handed dowd."

Having mentioned this account of Hurchund to Joorasindhoo, Shree Krishnu Chund Jee said, "O great king! besides the above instance, Ratdeo performed a penance, during which he remained forty-eight days without water ; and when he sat down to drink, some one, who was thirsty came to him. He did not drink any water himself, but gave it to the thirsty man; and by the gift of that water, obtained salvation. Again the Raja Buli was very munificent in his gifts, and obtained the Government of the infernal regions, and ever yet, his great renown is being handed down. Again the sage Oodwal ate after six months' fasting. On one occasion a beggar came to him, when it was his eating time ; he did not himself eat any food, but gave it to the the beggar and died from excess of the hunger, he the endured; and afterwards in consequence of having given away his food, he went to Vishnu's celestial Paradise, mounted on a chariot. Again, on one occasion, Raja Iudru went with the gods, and said to Dudheech, 'O great king! we give us one of your bones, and then we shall escape, otherwise it will be difficult, to escape because he can only be destroyed by a weapon, formed of one of your bones.' Oh hearing this, O great king ! Dudheech, having had his body liked by a cow, extracted his high-bone and gave it to the gods, who made it into a thunderbolt, and Dudheech having sacrificed his life, obtained paradise. Such are instances of men of boundless liberality, whose fame the world celebrates."

Raja ! having thus spoken, Shree Krishnu Chund Jee said to Joorasindoo,—"O great king! you equal in the present age the just and liberal Raja, who flourished formerly in other ages, and now satisfy our expections in the same way, that formerly they fulfilled the desire of

those who solicited them. There is a saying, 'What will not a beggar ask, and what will not a liberal man give; he has no avaricious desire for his house, sons and wives, but will give up his body and head, and obtain celebrity.'" When Krishnu had thus spoken, Joorasindhoo said, "A beggar has no sympathy with a donor, but in spite of this the liberal and resolute do not lay aside their usual dispositions, whether they derive pleasure or pain from the exercise of them. Lo! Huri, being disguised as, and transformed into, a dwarf, went to the Raja Buli, and asked for three paces of ground: at that time, Shookru cautioned Buli not to give it, but the Raja did not swerve from his promise; he gave the earth together with his body, and has obtained renown in the world by this act. What celebrity has Vishnu acquired by being a beggar, who, having received everything, acted preversely? For this reason, do you first of all explain your names, and your mysterious appearance, and I will then grant whatever you ask, I do not speak falsely." Shree Krishnu Chand replied, "Raja! we are Chutrees Basoodeo is my name; you know me very well, and these two, Urjoon and Bheem, are my father's chldren; we have come to fight with you, be pleased to figth with us; we have come here to make this request, and do not ask anything else from you."

Having O great king! heard this speech of Shree Krishnu Chund Jee's Joorasindhoo laughed and said "Why should I fight with you; you have already fled from before me? Nor will I fight with Urjoon because he went into the Bidurbh country, disguiesd as woman; there remains Bheemsen, with whom I will fight, if you wish it; he is my equal, and I am not ashamed to fight with him. First of all refresh yourselves with foot, and afterwards wrestle in the palæstra." Having given them refreshmeents, the Raja came out, and sent a message to Bheemsen. He gave him his own club, and took himself one belonging to another man. Moorari went and sat where all the spectators were assembled in a cicle, Joorasinhdhoo and Bheemsen stood up simultaneously, opposed to each other; they had helmets on their heads, and fastened tight the clothes they wore round their hips, and tucked them in behind, appearing very like jugglers.

O great king ! when the two heroes striking the upper part of their arms in preparation for the encounter, holding their clubs at arm's length, changing their attitudes, and moving slowly from side to side, confronted each other in the palæstra, they seemed like two "*must*" elephants, rushing upon each other. Before the struggle commenced, Joorasindhoo said to Bheemsen, "Strike the first blow with your club, because you came to my gate in the appearance of a Brahmin ; and I will not, therefore, strike you first." Having heard this, Bheemsen replied, "Raja! we will have a fair fight, and the understanding is not necessary, That I should strike first, let who will strike first."

O great king! these two brave men having thus conversed with each other, aimed blows simultaneously, and began to fight. They watched each other's stratagems, inflicting wounds right and left ; and jumped about, avoiding blows, and spaered and fought club against club; they struck their clubs violently against each other ; making them clash, and inflicting wounds. Great noise and tumult were produced by the collision.

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! in this manner those two resolute antagonists had a fair fight during the whole day; and coming in the evening to the house, ate and rested together. They thus spent twenty-seven days, fighting continually: when one day at their fighting time, Shree Krishnu Chund Jee thought to himself that Joorasindhoa could not be destroyed by this mode of encounter, because, when he was born, he was born in two separate parts; and the female demon, Jura, his mother, closed his mouth and nose, and then the two separate parts were united. Having been informed of this cicumstance, his father, Jydruth, summoned the astrologers, and enquired from them, "What the child's name should de, and what would be his future career ?" The astrologers said, "O great king ! his name is Joorasindhoo, and he shall acquire a very glorious reputation, and shall not be subject to the infirmities of age, and shall be immortal: and shall not be destroyed by any one, until the junction, uniting the two separate parts of his body, shall be rent asunder."

Having thus spoken, the astrologers took leave. O great king ! Shree Krishnu Jee reflected upon these matters in his mind ; and, having bestowed his own strength upon Bheemsen, and splitting a straw winked to him, that he must split up Joorasinhhoo in the same manner. On receiving this hint from Krishnu Bheemsen laid hold of Joorasindhoo and threw him down, and having placed his foot on one of his thighs, and laying hold of his other foot with his hand, he tore him asunder, just as any one would tear asunder a stick for cleaning the teeth. On the death of Joorasindhoo, gods, men and celestial musicians, playing upon drums, and other musical instruments, and raining down flowers, began to raise shouts of victory ; and grief and calamity having departed, joy was diffused throughout the city. At that time, the wife of Joorasindhoo came and stood, weeping and lamenting in the presence of Krishnu, joining her hands, she exclaimed, "Bravo ! bravo ! you have great reason to exult, O lord ! in having taken away the life of him, who gave you everything ; this is the sort of friendship you show to one, who resigns to you his sons, wealth and body. Under a disguised appearance, you have practised deceit and violence; and this is the celebrity you have acquired coming into the world."

O great king ! when the wife of Joorasindhoo, from tenderness for her husband's memory, spoke thus solicitingly, with joined hands in presence of the abode of mercy ; then Krishnu, taking compassion on her, first performed the funeral obsequies of Joorasindhoo, and having afterwards sent for his son, Suhdeo, making the marks of sovereignty on his forehead, and seating him on a throne said, "Son ! carry on a moral government, and protect sages, holy men, cows, Brahmins, and your subjects"

CHAPTER LXXIV.

Shree Shookdeo Jee said,—O great king ! Shree Krishnu Chund Jee having seated Suhdeo on the royal throne ; and, having given him advice, said to him, "Raja ! go now and bring those Rajas, whom your father kept shut up in a hill cave." On hearing these words from the mouth of Krishnu, Joorasindhoo's son, Suhdeo, consenting to bring them, went to the cave; and, having

removed a stone from the mouth of it, brought forth twenty thousand eight hundred Rajas, and took them to the presence of Huri. On coming there with handcuffs and leg-irons, iron-collars on their necks, their nails and hair grown long, bodies emaciated, depressed in spirits, and dirty in appearance, all the Rajas stood in rows before Krishnu; joining their hands they submissively said, "O sea of compassion and brother of the poor! you have thought of us in good time, otherwise we should have died; by seeing you our lives have been restored, and our former griefs have been obliterated."

On hearing these words, O great king! when Shree Krishnu Chund, the sea of favour, looked upon them, Suhdeo immediately took them away; and, having had their handcuffs, leg-irons and the rings with which their fetters were fastened cut off, causing them to be shaved and bathed, and washed, entertaining them with all sorts of delicacies, given them clothes and ornaments, and furnishing them with arms, brought them again into Huri's presence; at that time Shree Krishnu Chund Jee appeared to them in a form with four arms, and holding a shell, quoit, club and lotus. On beholding the form Krishnu had assumed, the Rajas joining their hands said, "Lord! you liberate mortals from the difficult bonds of the world; what difficulty was there to you to release us from the imprisonment of Joorasindhoo? As you have compassionately released us from this severe confinement, release us also from this well in the form of a dwelling, free us from desire, anger, avarice add inordinate affection, in order that we may sit down in retirement and meditate on you, and cross over the sea of the world."

Shree Shookdeo Jee said,—Raja! when all the Rajas had spoken these words, so full of knowledge and devotion, Shree Krishnu Chund Jee was delighted and said, "They who worship me with sincerity of mind, shall certainly obtain deliverance and salvation; bondage and release are trials of the mind, to him whose mind is arm; the house and forest are alike; have no other anxiety in your minds, than living happily at your homes; carry on a well-regulated government, protect the subjects; attend upon the cow and Brahmin; do not speak falsely; avoid

lust, anger, avarice and pride : worship Huri with sentiments of religion, and you will certainly obtain eternal happiness ; whoever, coming into the world, has indulged in pride, has not lived long; behold! how many pride has brought to destruction. His strength destroyed Pursooram, celebrated as being very powerful, and having a thousand arms Raja Bynoo became Rawun, and was ruined by his pride; Bhomasoor and Banasoor and Kuns were all exterminated through pride. Let no one be intoxicated with prosperity, or indulge in pride; he who shuns pride may live without fear."

Having thus spoken, Shree Krishnu Chund said to all the Rajas, "Go now to your homes, have meetings with your relations, arrange the affairs of your kingdoms and settle yourselves upon your thrones, and come quickly, about the time of my own arrival, to Hustinapoor, to the Raja Joodisthur's to assist at the Royal Sacrifice.

O great king! when Shree Krishnu Chund Jee had thus spoken, Suhdeo instantly procured all things necessary for the departure of the Rajas. They received them; and, taking leave of Krishnu, went each to his own country, and Shree Krishnu Chund Jee also travelled thence joyfully, accompanied by Suhdeo and Bheem and Urjoon, and came to Hustinapoor. Krishnu having gone, after his arrival, to the Raja Joodisthur, explained to him all the circumstance attending the death of Joorasindhoo, and the release of the Rajas.

Having recited thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit.—O great king! about the time of the arrival of Shree Krishnu Chund, the root of joy, at Hustinapoor, the Rajas arrived also with their armies, and with presents; and, having had an interview with Raja Joodisthur, and offered their presents, they encamped on all sides of Hustinapoor by order of Shree Krishnu Chund Jee, and prepared to assist in the sacrifice.

CHAPTER LXXV.

Shree Shookdeo Jee said,—Raja! listen with attention, and will now relate how Raja Joodisthur performed the sacrifice; and Sissoopal was slain: when the twenty thousand eight hundred Rajas went there, all the other Rajas from the surrounding countries, and from every

quarter whether descendants of the sun, or descendants of the moon, came also, and were ready at Hustinapoor, Then Shree Krishnu Chund and Raja Joodisthur together behaved with the utmost affability to all the Rajas and made all the arrangements, and entrusted each with a specific duty in the sacrifice. After this, Shree Krishnu Chund Jee said to the Raja Joodisthur, "O great king! we five brothers Bheem, Urjoon, Nukool, Suhdeo, and myself, together with the other Rajas, will do all the extraneous work, and do you be so good as to send for the sages, priests and Brahmins, and begin the sacrifice.'

O great king! on hearing these words, Raja Joodisthur, having summoned all the priests, sages and Brahmins, said, "O great kings! order all things necessary for the sacrifice." At these words, the priests, sages and Brahmins, having consulted their holy books, wrote down on a paper a list of all the articles required; and the Raja caused them to be procnred immediately, and placed before them. The priests, sages and Brahmins, together erected an altar for the sacrifice. The priests, sages and Brahmins of the four Vedas, having spread their seat, sat down in the middle of the altar; then Raja Joodisthur, having purified himself, came and sat down there also with his wife, the skirts of their mantles beig tied together as at a bridal. And Dronacharuj, Kripacharuj, Dritasht, Doorjodhun, Sissoopal, and all the other mighty men, and great Rajas came and sat there also. The Brahmins, having strewed boiled rice and prayed for the blessings of the gods on the ceremony about to be performed; and having caused Gunesh to be worshiped, made an offering of a jar of water, with the twigs of five sacred trees placed in it and invoked the nine planets. The Raja hired for the performance of the religious ceremonies Bhurdooraj, Goutum, Basist Biswamittru, Bamdeo Purasur, By a O, Kusyap, and other great priests, sages and Brahmins; who, having repeated incantations from the Vedas, summoned all the gods and having caused the Raja to make a vow of giving alms of the sacrifice, they began to prepare the burnt offerings.

O great king! having repeated the incantations, the priests, sages ard Brahmins began to offer oblations with fire to the deities; and the gods openly extending their

hands began to receive them ; at that time the Brahmins were reading the Vedas, and all the Rajas brought the different materials of the burnt offerings, and presented them to the Brahmins, and the Raja Joodisthur was engaged with the burnt offering, when the sacrifice was peaceably completed, and the Raja gave the final oblation. At that time, gods, men and sages began to utter exclamations of praise of all the Rajas ; and the demi-gods, celestial musicians, and choristers began to play upon musical instruments, celebrate their fame in songs, and rain down flowers.

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit—O great king! being free from all the business of the sacrifices, Raja Joodisthur, having sent for Suhdeo Jee, enquired, "Whose adoration shall we perform first; to whom shall we give unbroken rice and marks upon the forehead? Who is the great lord of the gods, to whom we may bow the head and offer worship ?" Suhdeo Jee said, "O great king ! Basoodeo is the God of all the gods ; no one understands his nature ; he is the lord of Bruhmu, Roodru and Indru ; but be pleased to worship and bow the head to him first, as by giving water to the root of a tree, all the branches become green, so all the gods are gratified by adoration being offered to Huri, he is the lord of the universe, and he creates, preserves and destroys ; his pastims are endless ; no one knows the end of them ; he is the unseen, invisible and impenetrable lord ; Luchmee having become a servant, constantly attends upon his lotus feet ; he descends upon the earth continually for the sake of his worshippers ; and assuming corporal form, appears and acts like a mortal ; he comes and sits in our houses, and calls us 'brothers,' and fascinates us with his delusive power we being deluded by great fascination and affection, consider the deity as a brother ; and we have not seen any one so great as him ; let him be first worshipped."

O great king ! on hearing this speech, all the saints, sages and Rajas exclaimed, "Raja ! Suhdeo Jee has spoken truly ; Huri is worthy of our first adoration." Then Raja Joodisthur having seated Shree Krishnu Chund Jee upon a throne, together with his eight queens, offered adoration to him, presenting sandal, unbroken rice, flo-

wers, perfume, lamps and consecrated food ; after this he worshipped all the gods, saints, sages, Brahmins and Rajas, arrayed them in dresses of different colours, made marks upon their foreheds with sandal and safron, decorated them with garlands of flowers, and sprinkling perfume, the Raja, with due observance of what was right and fitting, behaved to then all with the most engaging politeness.

Shree Shookdeo Jee said,—Raja ! all were pleased with the adoration of Huri, except Sissoopal, who hung down his head for a long time ; he kept his head bent towards the ground, and remained thoughtful and reflecting ; at length, being in the hands of death, he descended very angrily form his throne into the middle of the assembly ; and, laying aside all reserve and fear said, " In this assembly are Dritrasht, Doorjodhun, Bheekum, Kurun, Dronacharuj and others, men of great knowledge and dignity of character ; but their rank and understanding have, on this occasion, been entirely overlooked. Great chiefs of saints and sages have been sitting here, whilst adoration has been offered to the son of the cowherd, Nund, and no one has said anything ; he who was born iu Bruj, and has eaten the leavings of the cowherds' children's prepared food, has, in this assembly, received high honour and exaltation. All here thoughtlessly call him great, they bestow the strength of the lord of the gods upon a crow, they have in this assembly made him the most holy of men, who fixed his affections on cowherdesses and herdsmen's wives ; all in a body have celebrated the praises of him, who stole from every house, and ate milk, curds, butter-milk and butter ; respect has been paid to him, who received alms on the roads, and ghauts ; all have advisedly made the honorary marks first on his forehead, who, by force and stratagem, has enjoyed himself with other men's wives. This is he, who abolished the worship of Indru in Bruj and established the worship of a mountain ; and afterwards he was not ashamed to play off a trick, and eat up all the different confections and things he had caused to be brought near the mountain for the worship of Indru. All have here regarded, as invisible and immortal, him whose pedigree, parentage, and family are certainly known. "

Having proceeded thus far in the narrative, Shree Shookdeo Jee said to the Raja Pureechit.—O great king! in this manner Raja Sissoopal being in the power of death, was casting many reproaches upon Shree Krishnu Chund Jee, who seated on a throne in the midst of the assembly, listened and drew a line for every reproach that was uttered; in the meanwhile Bheekum, Kurun, Dron, and other great Rajas, having heard Huri spoken ef disparagingly, were very angry, and said to Sissoopal, "Fool dost thou in the midst of this assembly, in our presence, speak disparagingly of Krishnu? O mean, low caste wretch! be silent, otherwise we will immediately throw you down, and put you to death."

O great king! having thus spoken, all the Rajas seizing their weapons, rose up and rushed towards Sissoopal to kill him, Shree Krishnu Chund, the root of joy, then prevented them, and said, "Do not use your arms against him, stand here and look on, he will bring destruction on himself presently; I will tolerate a hundred offences in him, because I have agreed to do so; but I will not tolerate more than a hundred, and therefore I have been drawing these lines.'

O great king! on hearing this speech, all having joined their hands enquired from Shree Krishnu Chund, "O lord of compassion! what is the reason that you will pardon a hundred faults on his part; be pleased kindly to explain to us, that the doubts of our minds may be removed?" Krishnu said, "When he (Sissoopal) was born, he had three eyes and four arms; when his father, Raja Dumadhok, was informed of this he sent for astrologers and great Pundits and enquired, 'What sort of child will this be, consider and give me your answer?' On hearing, what the Raja said, the pundits and astrologers, having consulted the Shastrus, replied, 'O great king! this child will be possessed of great strength, and will be highly renowned, and we are also of opinion that this child will be destroyed by him, at meeting with whom one of his eyes and two of his arms shall fall down' Having heard this, his mother, Unhadewee, the daughter of Soorsen, the sister of Basoodeo, my maternal aunt, was very sad, and passed day and night in anxious thought about her child; after some days, she came on one occasion

with her son to her father's house at Dwarka, and presented her son to every one ; when the child and I met, one of its eyes, and two of its arms fell upon the ground ; then my aunt having bound me by a promise, said, 'The child's death is in your hands, please do not kill it, I ask this as an alms from you.' I replied, 'Very good, I will not reckon a hundred faults he may commit ; should he commit any in excess of this number, I will destroy him. Having received this promise from me, my aunt took leave of us all with theses words, 'How can the child commit a hundred offences against Krishnu and perish by his hand?' and returned home with her son. "

O great king! having mentioned this account of Sissoopal, and obliterated the doubts of the Rajas' minds, Shree Krishnu Jee counted the lines he had drawn separately for each offence, which amounted to more than a hundred. Krishnu then gave an order to the quoit, Soodursun, who instantly cut off Sissoopal's head. The brilliant light, which came forth from his body, went at once to the sky, and returning thence settled in the sight of all, on the mouth of Shree Krishnu Chund. On beholding this exploit, gods, men and sages began to raise cries of exaltation and rain flowers. On that occasion Shree Moorari, the benefactor of his worshippers, gave him a third deliverance, and performed his funeral obsequies.

Having heard thus much of the narrative, Raja Pureechit enquired form Shree Shookdeo Jee,—"O great king! please explain to me, how Krishnu gave Sissoopal a third deliverance?" Shookdeo Jee replied,—Raja! once he appeared as Hirunkusyp, and them Krishnu having descended upon the earth as half-lion, half-man, released him. On the second occasion he became Rawun, when Huri having descended as Ram, liberated him ; the present is the third occasion, and therefore the present is the third release. Having heard this, the Raja said to the sage,—"O great king! be pleased now to proceed with the narrative.;' Shree Shookdeo Jee said, O Raja! when the sacrifice was finished, Raja Joodisthur bestowed dresses on all the Rajas and their wives, and numberless gifts on Brahmins. It was the business of Raja Doorjodhun to distribute during the sacrifice, who in place of

distributing once, distributed many times and thereby acquired celebrity, but was still dissatisfied.

Having narrated thus much, Shree Shookhdeo Jee said to the Raja Pureechit,—O great king! on the completion of the sacrifice, Shree Krishnu Jee took leave of the Raja Joodisthur, accompanied by his army and relatives, and went from Hustinapoor to the city of Dwarka. On the arrival of Krishnu, there were festive rejoicings in every house, and joy was diffused throughout the city.

CHAPTER LXXVI.

RAJA PUREECHIT said,—"O gerat king! explain to me the reason? Why all were delighted with the royal sacrifice, and Doorjodhun alone dissatisfied, that the perplexities of my mind may be removed." Shree Shookdeo Jee said,—Raja! your paternal grandfather was a man of great wisdom and portioned the business of the sacrifice to each, according to his observation of the character of each. He made Bheem superintendent of the victualling department; he appointed Suhdeo to look after the religious ceremonies; Nukool's office was to bring money; Urjoon was appointed to be in constant attendance; Shree Krishnu Chund Jee took the duties of washing feet and clearing away what food was left and the trenchers, formed of leaves; to Doojodhun, the Raja assigned the business of distributing money; and every one of the Rajas received each some separate work. O great king! all did their work fairly, with exception of Raja Doorjodhun, who practised the deceit of distributing many times in place of only distributing once; thinking, and having determined in his mind, to break their bank, and thereby destroy their respectability. But by the favor of Bhugwan, their respectability was not destroyed; on the contrary, their character was enhanced, and therefore he was displeased, and he did not know that there were lines in his hand, so that if he gave one rupee, four would be collected."

Having recited thus much of the narrative, Shree Shookdeo Jee said,—Raja! be pleased now to listen to what follows in the narrative. On the departure of Shree Krishnu Chund Jee, Raja Joodisthur having entertained the Raja bestowed dresses of honour upon them, and be-

haved them with utmost complaisance, allowed them to take leave; and they arranged their several armies, and set out for their own countries. After this, Raja Joodisthur, taking the Panduvus and Kouruvus with him, went in musical procession, to bathe in the Ganges. Having arrived on the banks of the river, he made an obeisance; and having rubbed dust on his body and sipping water in his hands, he entered the stream with his wife; all the party bathed at the same time with them. Then, when they had bathed and washed, and finished their meditations and prayers, adoration, and had put on their clothes and ornaments; Raja Joodisthur, accompanied by them all, came to where the demon Mye had built a most elegant house of gold, studded with jewels. O great king! having gone there, Raja Joodisthur sat upon a throne; at that time celestial musicians sang of his good qualities: bards and panegyrist recited his celebrated deeds; in the midst of the assembly, dancing girls danced; inside and outside the house, musicians and singers played and sang songs of festivity and rejoicing; and the court of the Raja Joodisthur appeared like the court of Indru. In the meanwhile, when the Raja Doorjodhun heard of the Raja Joodisthur's arrival, he pretended friendship, and went there with great pomp and parade to meet him.

Having recited thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! the demon Mye had contrived in the midst of a square enclosure, that whoever entered it, should mistake dry land for water, and water for dry land. O great king! when the Raja Doorjodhun entered the enclosure, on seeing dry land, he thought that it was water, and pulled up all his clothes; having then gone a little further and seeing water, he mistook it for dry land; and, as he advanced, his clothes wetted. On observing this mistake of his, all the courtiers burst out laughing, and Raja Joodisthur turned his head aside to prevent himself from laughing. O great king! having heard them all laughing, Raja Doorjodhun was very much ashamed and went away in great wrath. Having sat down in the court, he began to say, "Since Joodisthur has obtained the support of Krishnu's strength, he has become very proud. To-day while he was sitting in the court, he made all the courtiers

laugh at me; I will revenge myself on him for this, and chastise his pride, otherwise my name is not Doorjodhun."

CHAPTER LXXVII.

Shree Shookdeo Jee said,—O great king! when Shree Krishnu Chund and Bulram Jee were at Hustinapoor, a demon, named Salub, a follower of Sissoopal, who at the marriage of Rookmunee, had been wounded by Shree Krishnu Chund Jee, and had run away, began to perform a penance in honour of Muhadeo Jee, saying to himself, "I will now take revenge upon the descendants of Judoo." He conquered and brought under subjection his eleven organs of action and perception: he endured hunger, thirst, and all changes of season. In this manner he began to perform penance, keeping in remembrance the feet of Muhadeo; he constantly rose up and ate a handful of sand; and performed difficult penance, fixing his thoughts upon Shivu. One year passed away thus, then Muhadeo granted him a boon. "From to day, thou shalt not be subject to the infirmities of age, and shalt not die; and the demon Mye shall make for you a *ruth* of delusive power, which shall carry you wherever you wish: it shall have power, through the efficacy of my blessing, to go every where like a chariot in the three worlds."

O great king! as Sudashivu Jee granted this boon, a *ruth* came and stood before Salub; who, having made a salutation to Shivu Jee and mounted upon the *ruth* proceeded with tumultuous haste to the city of Dwarka. Having gone there, he began to occassion all sorts of troubles to the inhabitants of the city: sometimes he used to pour down fire upon them, sometimes water; he sometimes uprooted trees and threw them upon the city, and sometimes hills; from dread of him, all the inhabitants running off in great alarm, went to Raja Oogursen, and called out to him for mercy and protection. "O great king! a demon has come into the city, and caused the greatst confusion; and if he continue to commit the same acts of violence he has already committed, not a soul will be left alive."

O great king! on hearing the words, Raja Oogursen sent for Purdiyomun Jee and Sumboo, and said

"Behold! this demon has come to watch Huri, and to vex the inhibitants; form some plan for remedying the distresses he has caused." On receiving the Raja's orders, Purdiyomun Jee took all his army; and, having gone in a chariot outside the city, was ready for battle. Seeing that Sumboo was terrified, he said, "Be not at all anxious; I will, by the glorious favour af Huri, destroy this demon in a second." Having thus spoken, when Purdiyomun Jee taking his army with him, and seizing his weapons, came opposite to the demon, the demon exercised his delusive power in such a manner, that the day was changed into a very dark night, Purdiyomun, upon this, discharged arrows of fire, and dissipated the thick darkness, just as the rays of the sun would disperse a fog. After this he discharged several arrows with such force, that the demon's *ruth* was sent helter skelter and he, being frightened, sometimes ran off; and sometimes returning, fought, exercising delusive power in various demoniacal ways; and gave great annoyance to the subjects of Purdiyomun.

Having narrated thus much of the history, Shree Shookdeo Jee said to the Raja Pureechit,—O great king! there was a great battle raging on both sides; in the midst of which Doobid, the minister of Salub, came all at once, and struck Purdiyomun with such violence on the chest with a club, that he fell senseless. On his falling Doobid scremed out I have killed Shree Krishnu's son, Purdiyomun."

O great king! while the descendants of Judoo were carrying on a mighty contest with the demons, the son of the charioteer, Daruk, seeing that Purdiyomun Jee had fainted, threw him into a chariot, and ran off with him from the field of battle, and brought him into the city. On recovering his senses, Purdiyomun Jee was greatly enraged, and said to the charioteer, "It was not right in you, knowing me to be senseless, to make me run from the field of battle, You left the field and brought me home: this is not the act of a brave man. There is not in the family of Judoo a single member, who would abandon, and run from the field of battle. What! didst thou ever see me fly, that thou hast to-day brought me away, and made me leave the battle? Whoever hears

of this, will laugh at and reproach me. You have not done, well, in fixing a stain upon my reputation without necessity.

On hearing these words, O great king! the charioteer, having descended from the chariot, stood up in the presence of Purdiyomuu ; and with joined hands, and bowing his head, said, "Lord! you know all customs and usages; and there is not in the world a right practice, with which you are not acquainted. It is said, 'When a brave warrior in a chariot falls wounded, his charioteer will carry him off from the field of battle. If the charioteer should be wounded and fall; the warrior in the chariot ought to save him and take him away.' You received a very severe blow from a powerful club, and fainted, and were senseless. I, then went off with you from the battle. I feared lest my master might be injured, or dishonoured. You have taken about an hour's rest; now go, and fight again. You know what is right and proper; do not cast a thought upon the laugther and jeering of the world. Destroy all the evil spirits immediatelg, and seize forcibly upon the delusive power of the demon.

O great king! having thus spoken, the charioteer took some water to Purdiyomun Jee; who having washed his hands and face, being fully recovered, putting on a coat of mail and helmet, and taking in his hand a bow and arrows, said to the charioteer: "Well! what has happened, has happened; but take me now to the spot, where Doobid was continued to fight with the descendants of Judoo." On hearing this, the charioteer instantly took him to where Doobid was fighting. On going there, Purdiyomun called out to him, and said, "Why are you fighting here and there, come and confront me, that I may send you to Sissoopal?" When, on hearing this challenge Doobid rushed upon Purdiyomun Jee, Purdiyomun discharged several arrows, which struck, and brought him to the ground: and Sumboo, having cut also into pieces the army of the demons, filled the sea with them.

Having proceeded thus far in the narratiev,! Shree Shookdeo Jee said,—O great king! when the descendants of Judoo had been engaged twenty-seven days in fighting

at Dawarka with the army of the demons, Shree Krishnu Chund Jee, acquainted with the secrets of the heart, remaining at Hustinapoor, and beholding the condition of Dwarka, said to Raja Joodisthur, " O great king! I beheld in a dream, during the night, that great violence was being perpetrated at Dwarka, and that all the descendants of Judoo were grievously afflicted; I will therfore, with your permission, take my departure for Dwarka." On hearing this Raja Joodisthnr, having joined his hands, said, "Do as you please." When the Raja had thus spoken Shree Krishnu and Bulram took leave of all; and when they staid outside the city, beheld a doe running towards then on the left hand, and a dog standing in front of them shaking his head. When Huri had seen these bad omens, he said to Bulram 'Brother! come after me with all the rest of the party, and I will go on in advance."

Raja! Shree Krishnu Chund, after thus speaking to his brother, went on to the field of battle, and there saw, that the demons had, in every direction, committed great slaughter on the descendants of Judoo, who were carrying on the contest in every great confusion; whilst Huri was standing there, and reflecting thoughtfully on this state of affairs Buldeo Jee also arrived; and that time Shree Krishnu said to Bulram, " Brother! go and protect the city, and the inhabitants; I will come after I have destroyed these demons." Having received Krishnu's order, Buldeo Jee went into the city, and Huri to the field of battle where Purdiyomun was contending with Salub. The shell was sounded on the arrival of the lord of the Judoos, when all knew that Shree Krishnu Chund had come.

O great king! when Krishnu went upon the field of battle, Salub flew off with his chariot to the sky, and began to pour down arrows of fire from thence like rain. Then Shree Krishnu Chund Jee counted sixteen arrows, and discharged them with such force, that Salub's chariot and driver were utterly destroyed, and he fell reeling down; recovering himself after his fall, Salub struck Huri on the left arm with an arrow, and called out, "Ho Krishnu! I wish to make trial of your strength, and fight with you; you have by fraud or force killed Sunka-

soor, Bhomasoor, Sissoopal, and other very powerful men; but it will be a difficult matter for you to escape now from my hands ; you have now to deal with me, lay aside deceit and begin the contest ; the powerful Banasoor and Bhomasoor are expecting you, Huri, I will send you where you will not be able to come back from ; if you run away, you will not gain greatness." When Krishnu, in reply to this speech had said, "O stupid, proud, cowardly fool ! Chutrees are firm, resolute, brave men, do not begin with talking in a high sounding strain to any one ;" the demon rushed upon Huri, and aimed a very furious blow with a club at him, which Krishnu easily warded off ; then Shree Krishnu Chund Jee struck him with a club ; and on receiving the blow, he remained senseless for two hours under the protection of his delusive power ; he afterwards assumed a disguise, and coming into the presence of Krishnu, said, "Your mother, Dewukee, who is in a state of great agitation, has sent me here ; your enemy Salub has seized and carried off Basoodeo."

O great king! the demon having thus spoken, went thence ; and having made an illusory Basoodeo, brought it bound into the presence of Shree Krishnu, and said, "Behold ! Krishnu, I having brought your father bound, and I will now cut off his head, and destroy all the descendants of Judoo, and fill the sea with them ; afterwards I will kill you and hold universal dominion."

O great king ! when he had thus spoken, he abased the head of the imaginary Basoodeo and cut it off in sight of Shree Krishnu Jee; and having placed it upon the point of a spear, showed it publicly. On beholding this act of delusive power, Krishnu at first became faint; but afterwards recovering, began to say to himself, "How has it happeneed that he has seized and brought Basoodeo Jee from Dwarka, whilst Bulram was there ; what is he more powerul than Bulram, that he should have carried off Basoodeo from before him and brought him here ?"

O great king ! many thoughts of this kind passed for a long time through the mind of Krishnu, whilst he was under the influence of the demon's delusive power, and he was absorbed iu reflection ;at length whilst Huri was considering and looking at the demon's illusory apparition, he found out the secret of the contrivance, and

called out to Salub. On hearing Krishnu's challenge, he mounted into the air, and began to discharge weapons thence upon Krishnu Chund Jee, struck him with several arrows with such force, that the demon fell with his *ruth* into the sea ; recovering from the fall, he rushed upon Huri with a club which Krishnu was greatly enraged and killed and brought him to the ground with the quoit, Soodursun ; just as the lord of the gods killed and brought down Britasoor."

O great king ! on the fall of the demon, the jewel of his head fell out upon the ground, and the splendour of it was concentrated in the mouth of Shree Krishnu Chund.

CHAPTER LXXVIII.

Shree Shookdeo Jee said,—Raja ! I will now narrate how Sissoopal's brothers, Bukrudunt and Bidooruth, were slain ; from the time Sissoopal was killed, the two brothers constantly thought how they might revenge themselves on Shree Krishnu Chund for their brother's death. At length, on the death of Salub and Doobid, they advanced against the city of Dwarka with all their army ; and having encompassed it on all sides, began to discharge all kinds of engines and weapons of war against it. There was great commotion in the city ; on hearing the clamour, Moorari ascended his chariot. Shree Krishnu Chund Jee went, after this, outside the city, and stood where the two demons in great wrath, and with arms in their hands, were prepared for battle. On seeing Krishnu, Bukrudunt said, with great haughtiness, "Ho Krishnu ! first bring into play all thy warlike weapons and afterwards I will slay thee ; my reason for telling thee this is, that at the time of death thou mayest not have to regret not having attacked Bukrudunt ; thou hast destroyed very mighty men, but shall not now escape alive from me."

O great king ! having made many such wicked speeches, Bukrudunt threw a club at Krishnu, which Huri easily cut off and brought to the ground ; then, taking another club, he engaged in a severe contest with Huri, when Bhugwan killed and brought him to the ground, and his life issuing forth went into the mouth of Krishnu. When Bidooruth beheld the death of Bukrudunt, he advanced to the attack, and Shree Krishnu Jee sent forth

the quoit, Soodursun, who cut off his head and brought it to the ground, with the crown and ear-rings; he afterwards slew and put to flight the whole army of the demons: at the time, the delighted gods reined down flowers; celestial choristers and bards celebrated with songs the renown of Huri; all the demi-gods, holy men and celestial dancers, ascending chariots, raised cries of exultation and victory. They then all said to Krishnu, "Your pastimes are infinite; no one can understand the secret of them. First, Hirunkusyp and Hirnakoos were born; afterwards Rawun and Kumbhkurn, and now Duntbukru and Sissoopal; you have killed them three times, and granted them the highest release, for this reason your state and nature are not understood by any one."

O great king! having thus spoken, the gods made an obeisance to Krishnu, and departed; and Huri began to say to Bulram Jee, ', Brother! the Kouruvus and Panduvus have fought; what shall we do?" Buldeo Jee replied, "O abode of kindness! please do me the favour to go Hustinapoor, and I will come there by and by, after going on pilgrimage to holy places."

Having proceeded thus far in the narrative, Shree Shookdeo Jee said,—O great king! Shree Krishnu Chund Jee, having heard this suggestion, went to Koorchetru, the country about Delhi, where the Kouruvus and Panduvas were carrying on a great war; and Bulram Jee went forth on pilgrimage; whilst engaged in visiting the places of pilgrimage, Buldeo arrived at Neemkhar; he there beheld that on one side holy men and sages were engaged in sacrifices; and on another side, in an assembly of sages and holy men, Soot Jee, seated on a throne, was reading histories. On beholding Bulram, Sounuk and all the sages, and saints rose up and made obeisance, and Soot Jee remained looking at him, seated on a cushion on the throne.

O great king! on Soot Jee's not rising, Bulram Jee said to Sounuk and all the sages, and saints, "Who has made this fool a speaker, and given him the seat of Byas? A speaker should be religious, a man of discrimination and of wisdom; this man is without good qualities, avaricious and proud; again, it is necessary that he should be free from covetousness, and be virtuous, this

man is very greedy and selfish. The seat of Byas does not become one who is devoid of intellect and judgment. It would not much matter, if we were to kill him; but we must have him removed hence." On hearing this, Sounuk and all the great sages and saints, said most submissively, "O great king! you are brave, resolute, acquainted with all observances and usages; whilst this man is a coward, irresolute, without discretion, proud and without intelligence, be pleased to forgive his fault, that he is sitting upon the cushion of Byas, and because Bruhmu has placed him here for the business of the sacriffice; the fool was puffed up with pride, because he was seated, and did not rise to make a salutation to you This, O lord! is his fault, he has committed an error, but is a good man; it would be a sin to kill Soot Jee, no one in the world would call it a good act; what you have said to him, will not be without advantage. Think of this in your mind.

O great king! when Bulram Jee heard these words, he took up a blade of grass, and struck Soot Jee lightly, who died from the touch of it. On beholding this act, Sounuk and all the sages, uttering expressions of grief, and being very sad, said, "O great king! what was to be, has come to pass; but be pleased now to favour us by removing our anxiety." Bulram replied, "Tell me what your desire is, and I will satisfy it." The sages said "O great king? let there be no interruption in the performance of our sacrifice, this is our desire; be pleased to fulfil it, and again celebrity in the world." When the sages had thus spoken, Bulram Jee, acquainted with the secrets of the heart, caused Soot Jee's son to be sent for; and having seated him on the cushion of Byas said, "He will be more eloquent than his father, and I have conferred undying dignity upon him, and made him long-lived; perform your sacrifice now, free from all anxiety."

CHAPTER LXXIX.

Shree Shookdeo Jee said,—O great king! when Sounuk and all the saints and sages having received Bulram Jee's order; and, being highly delighted, began to perform sacrifice, a demon, named Jalub, the son of Lub, came; and, having collected masses of clouds, thundering and sending forth a very terrible and black storm,

began to rain down from the sky blood and excrement, and urine, and commit many acts of violence.

O great king ! when Buldeo Jee beheld this tyranny on the part of the demon, he summoned his plough and wooden pestle; they came, and were ready; then Buldeo in great wrath, having laid hold of Jalub with his plough, struck him a blow on the head with his wooden pestle with such force that his head was split, and his soul escaped ; there was a stream of blood on the spot ; his eyes came out of their sockets, and his hair was dyed with blood. The sages, being very much pleased at the death of Jalub, performed adoration to Buldeo Jee, and glorifying him greatly, offered presents. Bulram, the abode of happiness, after this departed thence, and proceeded on his pilgrimage.

O great king! having visited all holy places of pilgrimage, and made a circuit of the earth, he arrived at the country about Delhi, where Doorjodhun and Bheemsen were carrying on a great war; and Shree Krishnu Chund and great Rajas, together with the descendants of Pandoo, were standing looking on. On Bulram Jee's arrival the two heroes, Doorjodhun and Bheemsen, made him a salutation; the one regarding him as his spiritual preceptor, the other as his brother. When O great king ! Buldeo Jee saw them fighting, he said, "Both of you are powerful, brave warriors; O resolute heroes ! refrain now from war, preserve the progeny of Kooroo and Pandoo; brothers, friends, have all been extermintated. Both said, when they heard this, bowing their heads, "We cannot now give up fighting." Then Doorjodhun said, "O divine preceptor! I will not speak falsely in your presence; be pleased to listen, with carefull attention, to what I am about to say. This great war, which is now being carried on, in which people have been killed, and will be killed, is carried on the advice of your brother Shree Krishnu Chund Jee. These poor helpless creatures, who are now fighting, are as much under the power of Huri, as a wooden puppet is in the power of a juggler, who can make it move many directions he pleases. It was not right in him to assist the Panduvus, and act with such enmity towards us; he has caused the shoulder of Doosasun to be torn from its socket by Bheem, and has caused

me to be wounded in the thigh by a club. What more need I now say to you? Whatever Huri may wish, will now be done; this every one knows." When Doorjodhun had thas spoken, Bulram Jee approached Shree Krishnu Chund, having first said to Doorjodhun, "You, of course, have not practised any stratagen or treachery to cause violence?" And he said to his brother, ": What have you done in causing this war to be waged, and Doosasun's shoulder to be torn from its socket, and Doorjodhun's thigh to be wounded? This is not a custom of fair fighting, that a powerful man should pluck out another's shoulder from the socket, or direct weapons, and aim below the lions. It is fair fight when one challenges the other, and fights opposite him." Shree Krishnu Chund replied, "O brother! you do not know the circumstances; these Kouruvus are very unjust and tyrannical, their tyranny is beyond description; they first, at the suggestion of Doosasun, Shugoon and Bughdunt, cheated at play and won everything belonging to Raja Joodisthur. Doosasun laid hold of Dropudee by the hand, and for that reason Bheemsen pulled his arm out of socket. Doorjodhum, in the midst of the court, told Dropudee to sit upon his thigh; and for this reason, his thigh was wounded." Shree Krishnu Chund proceeded to say, "Brother! you do not know what injustice the Kouruvus have shown towards the Panduvus, and I cannot describe it; the fire of this war will not, therefore, be now extinguished, do not attempt any remedy."

When Krishnu O great king! had thus spoken, Bulram Jee came from the country in the neighbourhood of Delhi to the city of Dwarka; nnd having an interview with Raja Oogursen and Soorsen, began to say to them with joined hands, "O great kings! through your excellence and glory, I have made a pilgrimage to all holy places; but I have been guilty of a fault." Raja Oogursen said, "What fault?" Bulram Jee replied, "O great king! having gone to Neemkhar, I killed Soot Jee, the sin of whose murder attaches to me; with your permission I will now go again to Neemkhar; and having seen the sacrifice, and bathed at the holy place, will obliterate the sin of the murder; after that I will give food to Brahmins and give an entertainment to all persons of my own

caste, in order that I may obtain renown in the world" Raja Oogursen consented, and told him to proceed on his journey, and return to him.

O great king! having obtained the Raja's leave Bulram Jee accompanied by several of the descendants of Judoo, went to Neemkhar; and having bathed and offered gifts, was purified and returned. Afterwards, having sent for his family priest, and caused burnt offerings to be offered up to the gods, he fed and entertained Brahmins, and his own caste; and, having observed all the customs usual in the world was made clean.

Having recited thus much of the history, Shree Shookdeo Jee said,—O great king! whoever shall hear this history with attention, all his sins shall be annihilated.

CHAPTER LXXX.

Shree Shookdeo Jee said,—O great king! I will now relate the history of Soodama, how he went to Krishnu, and his poverty was put an end to; do you listen with attention: in the direction of the southern quarter is the Dravir country, where Brahmins and traders dwelt as kings, under whose government adoration and remembrance, and meditation upon Huri were practised in each house; and all men performed penance and sacrifice, and respected religion and offered gifts; and reverenced virtuous and holy men and cows, and Brahmins: thus they all dwelt three, thinking of none but Huri. In that country was a Brahmin, named Shoodama, who had been instructed by the same spiritual preceptor as Shree Krish nu Chund, very humble, emaciated, and poor, so that there was no thatch upon his hut, and he had nothing to eat, One day Soodamas' wife being greatly frightened and grieved at their poverty, went to her husband in a state of alarm, and said trembling, "O great king! we are greatly troubled by this state of poverty: if you wish to put an end to it, I will point out a plan of doing so." The Brahmins asked, "What plan?" She replied, "Shree Krishnu Chund, the root of joy, lord of the three worlds, and inhabitant of Dwarka, is your chief friend; if you go to him our poverty will depart, because he is the bestower of wealth, rtviue, desires, and final happiness.'

O great king! when the Brahmin's wife had thus

explained to her husband, Soodama said, "O beloved! even Shree Krishnu Chund does not give any one any thing, without that person giving him something first ; I know well, that during my whole life, I have not given anything to any one, and without having given, whence shall I receive? I will, however, go as you suggest, and come back after seeing Shree Krishnu Jee". On hearing these words the Brahmin's wife tied up little rice in an old white cloth and brought it and gave it to her husband as a present for Krishnu, and placed before him a string, a brass-pot, and a staff. Then, Soodama having cast the string and the brass-pot upon shoulders, and placed the bundle of rice under his arm, taking the staff in his hand set out for the city of Dwarka, having propitiated Guneshu and meditating upon Shree Krishnu Chund Jee.

O great king! going along the road, Soodama began to say to himself, " I am certainly not destined to be rich; but, by going to Dwarka, I shall see Shree Krishnn Chund, the root of joy." With these thoughts in his mind, Soodama arrived at the city of Dwarka after a journey of less than nine hours, and there beheld a city, surrounded on all sides by the sea. All round the city were forests and groves, producing flowers and fruits. At the Ponds, pools and large wells of masonry, wheels and leather buckets were in full play, herds of cows were gazing in different places, and the cowherds' children who accompanied them, were engaged apart in sports

Having recited thus much, Shree Shookdeo Jee said.—O great king! Soodama, having beheld the beauty of the forests and groves, went into the city, and saw very elegant houses of gold, covered with jewels, shining in full splendour. At the different places of meeting, the descendants of Judoo were seated, forming courts like that of Indru: in the markets, roads and cross-roads, things of different kinds were sold; in each house, and in various places, songs were sung, and gifts and adoration offered in honour of Huri, and Krishnu's praises were celebrated: and the inhabitants of the whole city were highly delighted.

O great king! beholding all these sights, and making enquiries for the abode of Shree Krishnu Chund, Soodama went and stood on the great entrance gate of Krishnu's